

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Bringing our Sheaves with Us.

BY ELIZABETH AKERS.

The time for toil has past, and night has come—
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.
Last of the laborers, Thy feet I gain,
Lord of the harvest, and my spirit grieves
That I am burdened, not so much with grain,
As with a heaviness of heart and brain:—
Master, behold my sheaves!
Few, light and worthless—yet their trifling weight,
Through all my frame a weary aching leaves,
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late,
Yet these are all my sheaves!
Full well I know I have more tares than wheat,—
Brambles and flowers, dry stalks and withered leaves,
Wherefore I blush and weep, as at Thy feet
I kneel down reverently and repeat:
"Master, behold my sheaves!"
I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility,—
Therefore shall fragrant and beauty be
The glory of my sheaves.
So do I gather strength and hope anew;
For well I know Thy patient love perceives
Not what I did, but what I strove to do,—
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.
—Churchman.

Notes.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

It is a good sign when the Lord blows off the blossoms of our forward hopes in this life and taps the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved forever.—*S. Rutherford.*

GOD having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed the Church for a ship, and religion to be the stern, but there is no port but death. Death is that harbor whither God hath designed every one, that he may find rest from the trouble of his soul.—*Jeremy Taylor.*

ONE sees sometimes, in studios or galleries, a veiled statue, every characteristic line of form and face visible beneath what seems a thin film of lace-work, which itself, however, is wrought in marble. So the very earth on which we stand is coming to show the face of the Christ, wrought into it from above, and revealed through all the reticulated hardness of its slowly yielding civilization. And the mind of him, from whom sprang the genius of the sculptor, is supremely declared in this effect. There is something more, therefore, in the history of Christendom than philosophy teaching by experience. It unfolds and expresses the Christian religion, working itself into partial, difficult, but pro-

gressive exhibition, through intractable materials, against stubborn oppositions, with a power unyielding and undecaying, because it is of God. That history is, in fact, a kind of secondary rubricated Scripture, vast in extent, covering in the continents, written in colossal Roman and Gothic characters, the initial letters stamped sometimes in gold and sometimes in blood, but the vast, confused and tangled text holding in it still the song of angels, the benedictions on the Mount, the story of Bethlehem, Capernaum and the Cross, the illustrious Ascension and the terrible triumph of the Apocalypse. To one who reads it with reverent heart, the voice of the Master still sounds amid the uproar of passionate tempests, and still commands the final calm.—*Dr. Storrs.*

Communications.

For The Messenger.

A Letter from Rev. J. P. Moore.

His Removal to Sendai—New Converts—Opposition of Buddhists—Girls' School Prospering—Female Education—The Present Need.

I am writing this letter from Sendai, to which place we removed the beginning of June. The proverb, "Three removes are as bad as a fire," may be a hyperbole when applied to a moving in America, but here in Japan it is about the truth.

I entrusted our furniture to a Japanese shipping company, who were to pack and ship it for a certain stipulated sum. But, alas! these fellows were poor packers and worse shippers. I watched the packing process, and, as my ideas of properly packing furniture did not agree with theirs, I had occasion to scold and make them undo things packed, for which reason they called me a Ya-ka-ma-shii-hi-to, that is, a troublesome and fault-finding person.

The loading, unloading and carrying on ship 250 miles I could not watch; hence it took some of our furniture a month to come to Sendai, whereas it should have come in four or five days. And when it did come it was broken and battered, some of it, almost beyond recognition.

We are now settled in our new home, 51 Higashi Niboncho, in a good, and rather pretty Japanese house, with a nice yard and surroundings. I am, however, quite convinced by this time, that not only are Japanese houses not intended for foreign occupants, but that foreign occupants are not adapted to Japanese houses.

These houses in the winter are fearfully cold, with nothing but the Japanese paper, something like this I am writing this letter on, (tissue paper) or panes of glass between you and the elements outside; and this not the size of an ordinary door or window, but extending nearly around the house, with enough cracks and open spaces between the *Shojis* (doors) to give the house at all times an airing without opening doors and windows, makes rather a cold place to live in.

As for a tall man like myself the doors are entirely too low. My head is in constant danger. Wherever I go I am required to stoop. I have acquired the habit of stooping after a two years residence in a Japanese house to such an extent, that I ordinarily make my obeisance even when I enter a door eight feet high.

Oh! how I sometimes long for a house where walls are not made of paper or glass; and where doors move on hinges instead of sliding in a groove on the floor; and where in moving around when my mind is preoccupied, I need not see stars in broad daylight or run to the basin to bathe my head with cold water in order to remove pain. At any rate I would suggest that candidates hereafter be examined as to their stature, and if they exceed 5 feet 6 inches, they at least receive fair warning before they are sent to Japan to live in a Japanese house.

Recently we heard of brother Gring's safe arrival in his native land. We hope and pray that he and his family may find the rest and recuperation they so much need, and be earnestly useful and success-

ful in promoting our cause. We bespeak for them a warm reception and a hearty welcome on the part of all our people.

We are now in the midst of the summer season. Both foreign and native workers are leaving the centres, seeking rest and health in the mountainous districts. This occasions a lull in vigorous missionary work for a short season. Such vacations, however, are a necessity here under a debilitating climate, being looked upon by the conscientious worker rather as a duty than a pleasure.

Since coming to Sendai, a little over one month, twenty-one adults have been baptized, and received into the church of the place. From several of our stations in the country news come, stating that there are candidates for baptism. The Buddhists in opposing Christianity by lectures, circulars and tracts, in which they denounce Christianity, often become our allies. In almost every instance where they hold meetings, at which they lecture the people against the new religion, they only advertise our cause and create a desire on the part of the people to learn more of the doctrines of our religion. In this way their opposition is rather a help than an injury to us.

The ladies of the Girls' school held their closing exercises on the last day of June. The exercises were of an interesting character, consisting of essays, recitations and singing, partly in English and partly in Japanese. Although the school had been organized so recently, it numbers already some sixty students, a majority of whom belong to families of the higher class of people.

While I was sitting and listening to the exercises the other day, I noticed the number and character of the students in attendance; thought of the earnestness and efficiency of the teachers; and on the other hand the small, inconvenient and inadequate condition of the building in which the school is conducted. I secretly determined that I would not cease writing and pleading until the means come forth for the erection of a suitable building in which to quarter this promising Girls' school.

Here is a want that can only be met by the people of our Church coming forward and contributing the necessary amount. Can the Church do it? Rather, will the Church raise this amount? It can, and I also believe that it will do so; only there is danger of delaying too long. The new school building is an immediate want. By delaying too long we lose golden opportunities and meet with serious loss. Female education; the amelioration of woman in Japan; lifting her up to that high position which, as a mother, the wife and help-meet of man, God designed she should occupy, is one of the greatest questions among the many great questions in the revolution of an empire, and the reconstruction of Japanese society. Who will deny that a Christian education is the shortest and only sure road to this end.

Your missionaries are all well, and are looking forward to a year of earnest and hard work, when the heat of summer shall be over. We ask all the people of the whole Church to remember us and our cause in their prayers, and give us the support which this great work reasonably demands. Yours in the Lord.

J. P. MOORE.

Sendai, Japan, July 1887.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Up the River.

The Uniontown charge, served by Rev. W. G. Engle, for over fifteen years, is nearly forty miles above Harrisburg. In his droll way he says: "Many preachers can serve only one town congregation. I serve four, besides two in the country." For twenty years he has preached three times a Sunday. Some of the names in this part of Dauphin county are odd to a stranger: Mush Valley, Hickory Corners, Manatonga Valley, Bull Run, Slabtown,

Toad Valley. But what a grand mountain lies back of Uniontown, and what a blessing to child and man to live under its quiet power.

And what about missions? We had five services among these people late in August, three of them harvest thanksgiving services. The pastor in German and I in English gave them thankfulness and missions well proportioned. The Lord give increase to our planting and watering.

Funds and Funds.

In our church-building work we need funds but also Funds. When we speak of funds for that work we mean the small amounts that come in from time to time on the classical apportionment for this purpose and which is usually a gift to the mission; but when we capitalize the word and speak of Funds we mean a large sum (\$500 is the smallest Fund) which is loaned to the mission on first mortgage and payable within ten years, a Fund which is held distinct and used only for this purpose.

Such Funds we are now trying to secure so that our mission work may go more rapidly forward. Several are already on hand. The First Special Church-building Fund, the Virginia Classis Church-building Fund and the Emanuel's Hanover Church-building Fund. We need fifteen or twenty more.

What individual or family will give such a Fund and name it as he will, after himself or after a parent or child?

This, then, becomes a loving memorial and is a thousand times more beautiful than costly marble over the dead.

For The Messenger.

Home Life in England and the Continent.

Mr. Editor: I shall endeavor in this to open up the Home Life in England and the Continent. This is all important to the tourists, as they are apt to be misled by impressions of personal contact, until they mingle with the people in their homes. The customs are so different. The means of locomotion are unlike. You travel in compartment cars—four, eight and ten in each compartment—first, second and third class. The first is exclusive, not like our Pullman, in which there is no class distinction. A person going abroad must realize that customs of people correspond with climate, and old traditions raise barriers which it is hard to break down.

The English people are a warm-hearted people, at the same time very careful as to strangers. They require all the conventionalities of life and society to be lived up to; yet when they are satisfied, no one is more welcome to their confidence and hospitality. The domestic tie is very strong. Tradesmen live in the vicinity of London, and leave business-cares behind after business hours. There is not that rush and go-aheadativeness as seen in New York; as if life depended on a single moment of time; he is slow and cautious. He must read his *Standard* or *Times*, assort his mails and digest his morning repast, before he is fitted to contend with the toils of the day. Business commences at 11 A. M. You will be surprised to see the streams of omnibuses going down to "change" every morning, filled with merchants on the way to business. We walked the streets of London and could not see a restaurant open until mid-day. Plenty of coffee-houses and milk-stands, but no place where you can satisfy the inner man with a wholesome meal.

The Englishman's mode of living is simple. Breakfast: a roll, muffins, coffee, and fish if in season; lunch is bouillon, bread and cheese; dinner at 6 P. M., roast beef, grilled mutton, peas, beans, potatoes in the jacket, and sweets. It is rarely other than this in the best hotels; while there may be more ceremony, the bill of fare is the same. The cooking is not as palatable as our own. They do not season their food, and it is a rare thing to have their meat broiled. The beans and peas are boiled and turnips come in almost whole not compress-

ed as ours, or savory with butter and other condiments, but watery and tasteless. An Englishman's breakfast is not complete unless he has muffins. The tomatoes are brought from France, raised in hot-houses, and are sickly looking and insipid. The sweets are gages or plums, which they bake in large dishes, with an upper crust, or serve you in tarts in which are found preserves. There is no ice; and whatever you see of it is in glass jars, really made cool by freezing in ether. The daily expenses at first-class hotels are about the same all over London. Bedrooms for one person 4 shillings per night, with 1s. 6d., per attendance; breakfast, 2s. to 3s. 6d.; lunch, 3s. 6d.; dinner, 3s. 6d. to 5s. Five guineas a week would be a fair average at the best hotels, especially in the West end.

I should advise hotel life in preference to apartments. There is very little difference in the cost and an exceedingly greater degree of comfort. The Metropole, Grand or Langham are noted as first-class and the resort of Americans from all quarters. With every convenience and where you make a bargain before-hand, no long list of impositions in your bills. Always select a hotel that has an elevator. Very few have, and should you be so unfortunate as to occupy one without, you will find to your sorrow, that with a small tallow candle and an ascent to five or six stories, you may be in darkness before you reach your quarters. Few houses have gas above the second story. You ask an Englishman, he will tell you he cannot think of it, it is unhealthy, and if you speak of fire, it is oppressive. These things are novel, yet in cold weather, very disagreeable. The old warming pan and foot stove are welcome visitors in England.

The Englishman's idea of comfort is thick flannel underwear. He must have it. The houses are damp and the climate loads the atmosphere with moisture so that the very buildings are permeated with it. It is difficult to maintain an even temperature. Never leave this country without a good supply of flannel—you will need it.

In France you have a different atmosphere and you approach our climate, so that it will not be so material. Then you have more variety in your daily life. The tables are loaded down with any amount of unmentionable dainties, the names of which few connoisseurs in cooking can decipher. There are no cooks in the world that can put together more palatable viands than the French. The tables are exquisite. A Frenchman has his coffee with cognac and a roll for breakfast, his beefsteak for lunch and a table d'hôte at 6 P. M., with his claret or champagne. Every variety—grapes, fruits, &c., to surfeiting. As no one can drink the waters of the Seine; and as wine is so cheap, it is the common drink of all classes. The expense of living (European style) is somewhat less than in England and the sight-seeing is not so generally distributed as in London, but is confined to the Halls of Art and Learning which are central and easy of access.

All along the banks of the Seine you find washing establishments, and it seems as if all France washes its soiled linen out of doors. The clothes are put in racks and beaten until every particle is cleansed. It is one of the scenes of French life. Washing our way is too tedious for that vivacious people; they have no time to spend in rubbing and scrubbing. Blow for blow, until the linen hangs high in the breeze and the sun does the rest. American washing machines would be an innovation on old traditions. They will have none of them. The French people prefer the shorter way of getting out of difficulties with the least amount of labor. Life with them "is too short, and time is fleeting," and they spend most of it out of doors. The cafes are crowded with little tables in the open streets, and you see them until late in the day in the enjoyment of social life. Indolence seems to be national; and it is general, of course. Savants are studious, and to no people do we owe more in the progress of science, literature, or arts; but these are the exceptions. The Frenchman prefers excitement and glory.

It is the martial spirit that leads him into revolution, and *club life* that upturns governments.

The hotels in England and France are models. The Metropole, Grand, Grosvenor, &c., in England, cannot be excelled anywhere. My first experience in hotel life was at the Grosvenor, Chester. It is home-like in every respect; of grand proportions, under the patronage of the Duke of Westminster, there is nothing wanting in its accommodations. The rooms are large and well furnished; the waiters are efficient and not intrusive, and no extortions in fees to incommode or render the stay unpleasant. Everything was served with exquisite taste, and the politeness of the servants commended it to the consideration of all travelers. I shall always hold a good side for the Grosvenor—it is first class in every respect.

At the Grand Hotel in Paris not an attendant passed you but saluted and paid you the compliments of the day. You enter your name and are furnished with a card specifying the price of your room, hour of admission and the regulations as to meals and room which cannot be disputed. When ready to leave you send for the attendant on the floor, he makes out your bill according to card; this is receipted by the cashier, your baggage is delivered to the "concerge" and you leave. No trouble whatever.

All articles are sent to your room and bills paid; settlement at departure. There is no confusion or delay; you are informed of the arrival and departure of the trains, and a special conveyance takes you to the depot, so that your baggage is cared for and put in place under the surveillance of the hotel. It seems the perfection of hotel management. The reading-room is supplied with writing material at your disposal; news of the day; and if you want a letter mailed, the young man at hand to put it in the box. You have a bureau of information, and no matter what you wish it seemed a pleasure for those in charge to gratify. The pleasure of travel is the avoidance of inconvenience, and in this respect the French have reached that point.

The next thing of importance in traveling through England and on the Continent, is to avoid baggage. The government allows fifty-six pounds, yet the inconvenience of the compartment system and absence of checks, makes it a burden. On some of the lines you can be registered; yet this is accompanied with inconveniences, and tipping one and another, from porter, to baggage-master and guard, you are well depleted until you reach your journey's end.

Another point is to be well supplied with a lunch if going on a long journey. The stops are but few (five minutes) at stations, and the hurry and bustle to obtain anything to satisfy hunger is such that it does not pay to alight; neither will you be sure of a seat when you return. There are no conductors on trains; but train guards who are easily tipped and will surrender seats to the best bidder.

Best of all, carry but little money with you, and if you do, only bills of exchange, which you can have cashed at bankers and may have the gain of percentage as the gold is advanced in market. This commingling of many nationalities renders robbery easy, and this caution may be necessary to travelers who will keep well filled pocket books as preys to petty pilfering on trains.

I have endeavored to let you into the inner life of English and Continental travel, and I feel confident should any of your readers venture abroad, the few hints I have given will aid them in a comfortable voyage. I am, yours respectfully,

D. S. GLONINGER.

Selections.

Union of the Dutch and German Reformed Churches.

By REV. JAMES I. GOOD.

Adopted by the Reformed Ministerial Association of Philadelphia.

Interweavings of History.

The Reformed Church of Holland and the Reformed Church of Germany have always been intimately associated. These lands being contiguous, their language similar, their interests to some extent in common, this intimacy was to be expected. But there was something more than mere association as neighbors. There were peculiar interweavings of history that are interesting and significant. The Dutch Church in a part of the 16th century existed wholly on German soil, while in this country, in the 18th century, the German church existed wholly in the Dutch church. We propose to give a few of these interlacings of history to show how each church aided, and reacted on, the other.

This intimacy of history is shown by the escutcheon of the Dutch and Reformed Church of America. Its shield consists of four quarters. Two of them are German, only one of them Dutch, the fourth being both German and Dutch. In the first quarter, which belongs to both lands, is the escutcheon of Prince William of Orange, which was also the coat of arms of the county of Nassau in Germany. The second quarter is the coat of arms of Katzenbogen, a little province along the Rhine in Germany. The third quarter is the coat of arms of Dietz, a town opposite Cologne, in Germany. Thus the escut-

cheon reveals the interlinkings of the two Churches.

The two Churches came in contact with each other at the very beginning of Reformed Church history. In the publication of the Heidelberg catechism, the symbol of both Churches, both had a share. The catechism is a German production, its authors, Ursinus and Olevianus, having been Germans. But the Dutch church was not without a share in its first publication, for its translation into Latin, published in 1564, was made by Pithopaeus, a Hollander. Again the Dutch refugees in the Palatinate around Heidelberg exerted a considerable influence on the preparation of the Heidelberg catechism. Just before the catechism was written, a colony of Hollanders driven out of Frankfort, settled at Frankenthal, near Heidelberg. They brought with them the Dutch catechism of Lasco, which served as one of the models of the Heidelberg catechism; so that while the composition of the catechism was German, the influence before and after were Dutch. Thus the Dutch and German Churches met at the preparation of their common symbol, the Heidelberg catechism.

But a more important interlinking of history occurred along the lower Rhine in the 16th century. From 1567 to 1572, the Dutch church existed only in Germany. The first General Synod of the Dutch church was held at Antwerp in 1566. The next year the Duke of Alba drove out the Protestants, and they fled to find an asylum on German soil. When the next Dutch Synods met, they met in Germany; at Wesel in 1568, and at Emden in 1571. It is an interesting fact that the presidency of both these Synods was given to ministers who were in the employ of German Reformed princes. Dathenus, the court preacher of the Elector Frederick III, of the Palatinate at Heidelberg, was the President of the Synod at Wesel; and Heidanus, also in the employ of Elector Frederick, was President of the Synod at Emden. These Holland refugees evidently aimed to put themselves under the protection of such powerful German princes as the Elector of the Palatinate. The latter Synod at Emden was held also under the protection of Count Adolph of Nuenar, another of the Reformed princes of Germany. These two Synods were very important to both Churches because they brought the Dutch and German congregations together into one body. Their basis of union might well serve for a basis of union now. For all non-essentials (as sitting or standing at the communion; as baptism, with a single, double or triple sprinkling; whether the elements at the Lord's Supper were to be distributed while the Scripture was read, or during the singing of a Psalm; whether a minister was to be ordained with the laying on of hands or only with prayer) these minor differences between the German and the Dutch were left to work themselves out, and never caused any friction. But while non-essentials were thus arranged, these Synods strongly adhered to the great essentials of the Reformed faith. These Synods reveal how the Dutch churches were fostered by the German princes. German churches soon joined these Dutch Synods, and for forty years after the return of these refugees to Holland, one large General Synod of Germans, the Synod of Julich-Cleve-Berg Mark, a Synod along the lower Rhine around Cologne, remained a member of the General Synod of Holland.

It was a good thing for both Churches that the Dutch, like the Israelites of old, went out into the wilderness for a season; for these Hollanders, being free and not State churches, developed a peculiar piety and strict church discipline. The German churches learned from them a personal piety and discipline which has since distinguished them from the Lutherans around them. Their stay in Germany was a blessing to the Dutch, too; for, purified by their exile, they went back to Holland to face the struggles of more than half a century.

After the Dutch returned to Holland, their intercourse with the German churches was still very intimate. In 1574 their first General Synod after the exile was held at Dort. Here again it is noticeable that the President of that Synod was a Palatinate minister of Germany, Heidanus. At the Synod at Middleburg in 1581, the Dutch brethren were honored with the presence of Olevianus, one of the authors of the Heidelberg catechism; and the decrees of this Synod of Middleburg had a very marked effect on some of the German churches, especially in the county of Nassau.

But a still more important point of contact between the two Churches was the Synod of Dort in 1618. The Dutch Church invited to this Synod prominent Reformed ministers from other Reformed Churches, that their vote might endorse their adherence to the Reformed faith. Most of the foreign delegates to that Synod were from Germany, or the German States of Switzerland (twenty eight foreign delegates being Germans). And the men who came were representative men, as Breiteringer of Zurich, the successor of Zwingli; Scultetus, the great court preacher of Elector Frederick V, of the Palatinate; Tossanus and Alting, Professors at Heidelberg University; Stein, court preacher of the Landgrave Maurice of Hesse; Cruciger, Professor of Marburg University; and Martinus, Professor at Bremen. They represented the brains and influence of the German Church. They took an active part in the proceedings of the Synod of Dort. Indeed, the Dutch Church has, perhaps, reason to thank these Ger-

man delegates that the decrees of the Synod of Dort were made as liberal as they are. For there was a very strong party of Hollanders in that Synod, led by Professor Gomarus and by the president of the Synod, who were Supralapsarians. They aimed to make the Synod issue hyper-Calvinistic decrees. Scultetus and Breiteringer were in thorough accord with this high Calvinistic party. But the rest of the Germans were more moderate in their Calvinism. It was largely through the influence of the German and English delegates that the Canons of Dort are infallible. The Synod also publicly adopted the Heidelberg Catechism and made this German book a Dutch symbol. All the German members signed the Canons of Dort. Although it was a Dutch Synod the Germans cordially united in its deliberations and signed its decrees.

The next point of contact came about fifty years later in Pietism. The Reformed Churches have a precious heritage in Pietism. The Netherlands was the first home of continental Pietism, but it soon spread to Germany. Labadie, by his prayer meetings and strict Church discipline, elevated the piety of the Dutch Church, and from his Church at Middleburg, in Holland, he exerted a wide influence on Germany. Although he became a separatist from the Reformed Church, his followers remained in her bosom and became a blessing to her. Voet, Professor at Utrecht in Holland, and Lampe at Bremen, in Germany, endorsed and fostered Pietism. The result was that Holland and the whole lower Rhine district of Germany became largely Pietistic. Both Churches shared in this revival which began in Holland and spread to Germany.

We now pass from the old world to the new, and find the same strange interweavings of history. As the Dutch Church at its beginning found an asylum in Germany, so now the German Church in America found its protection in the Dutch Classis of Amsterdam. The German Reformed Church of this land owes its origin largely to the Reformed Church of Holland. It was the Classis of Amsterdam that sent Rev. Michael Schlatter, a Swiss, to America in 1746, to gather together the Germans and organize them into Churches. And when he returned to Holland for help, the Dutch brethren raised sixty thousand dollars for our poor German Churches. For well nigh fifty years until 1793, the Dutch Church cared for and nursed these distant German Churches. The German Church was truer to the mother Church in Holland than the Dutch Churches of New York and New Jersey, for while the latter separated in 1771, the German Church remained connected with her twenty years longer. As Rev. Dr. Dubbs, author of the "Manual of the German Reformed Church," says, "The German Churches of America owe a debt to the Synods of Holland which they can never repay."

Since the two Churches, the Dutch and German, have become independent of the Holland Church, their relations have become cordial and helpful. The Dutch Church owes some of its most prominent ministers to the Germans who emigrated to this land. Frelinghuysen, whose evangelical zeal so stirred the Dutch Church, was a German. The seminary at New Brunswick, was placed on the western border of the Dutch Church that it might receive students from the German Church. When the first theological seminary of the German Church was about to be founded at Mercersburg, in 1820, the first professor called to it was Rev. Dr. Milledoler, of the Dutch Church of New York. Conferences between the two Churches have been held, ministers have been interchanged, delegates sent to each other's General Synods and Synods. This interchange is, perhaps, the more remarkable when we remember the difficulties of traveling before railroads were built.

These are some of the links between the two Churches. We ask, are they not significant? Has not God in the past thrown these Churches wonderfully together? They have lived in each other. They have been supported by each other. Both are of the same race and origin, having the same Catechism, interlinked by many historical associations, bearing together war and persecution and martyrdom; united in the past—why should they not be united in the future? Does not the close intimacy of the past suggest future union? Says Rev. Dr. Dubbs: "As far as we know, it has never occurred to any one in Europe to regard the Dutch and German Churches as different denominations?" Why should we so regard them here? "And although," he says, "the two American organizations which bear these names still preserve certain natural and theological peculiarities; it should be remembered that their separation was caused by local circumstances and difference of languages, and not by theological and personal disagreement." Bearing the same name, having a past history, which easily becomes common to both now, having a common mission to propagate the doctrines and type of worship, of the continental Reformed Churches in this western world, why should not their future history be one? The historical associations of the Dutch Church would not be absorbed and forgotten by such a union, but would be retained and strengthened. Each Church would gain from the other. The bravery of the Dutch at Harlem and Leyden would stir the German Reformed Church; while the Thirty Years' War and the 'burning of the Palatinate' would be an addition to Dutch Reformed history. The struggles of the two Churches were linked in the past, shall not their history be joined in the future?

Family Reading.

The Parson and the Rat.

ISAAC W. CHISHOLM, M.D.

'Tis ten o'clock. Oh! what's that noise.
I heard a dreadful scream,
I think 'twas at the parsonage—
May be it was a dream.

Why, oh dear me! I do believe
I heard another scream,
A woman's voice shrilled through the air,
I know it's 'most a dream.

I'll look across to Parson Dear's—
It almost takes my life,
To look and see our minister
With broom-sticks beat his wife.

To Deacon Smith's and Jones' I'll run
And tell them what I saw:
And then to Elder Brown's I'll skip
And see about the law.

They all replied, it is too bad
To think that Parson Dear
Would stoop to such a wicked act—
There's something wrong, we fear.

At half-past ten to-morrow morn
We'll send to Parson Dear,
The story we have just now heard,
And forthwith to appear.

"What meaneth this?" says Parson Dear
To his pale trembling wife.
"I do not know—my dear good man,
It almost takes my life."

The members all were at the church
At half-past ten next morn,
And as the parson passed them by,
They looked on him with scorn.

The senior Elder then arose,
Aloud the charge did read:
That Parson Dear with broom-sticks beat
His wife—an awful deed.

The Parson then arose and said:
"This charge I must combat—
That night," said he, "with broom-sticks fierce
Did beat a 'Norway Rat.'"

The congregation then arose
And sung and passed the hat,
It's wrong, said they, to beat a wife,
But not a "Norway Rat."

MORAL.

Those persons who are so disposed
Their neighbors to entrap,
Had better call to mind the words,
The "Parson and the Rat."

One Summer Afternoon.

BY REBECCA HARDING DAVIS.

Prout's is an old-fashioned farm-house which stands with its orchards and fields between a wide tidal river and the sea. Summer boarders have brought the usual changes to it—tennis courts, colored waiters, and an annex of a row of new chambers filled with the inevitable ash furniture from Grand Rapids.

Old Israel Prout is not quite awake to the change yet, nor satisfied to reap a larger harvest from these frivolous college boys and pretty girls than he ever did from his meadows of salt hay. He sits about uncomfortably, and talks to the older men among the boarders. He especially affected the company, last summer, of an old, shabby fellow named McCann, who had, as he told Israel, but two weeks' holiday in his yearly grind, and had come to spend it in deep sea fishing.

One day twinges of rheumatism kept him from going out to the Banks and he sat with Israel, smoking, on the shore of the inlet, watching the young men racing in their sail boats.

"Who is that?" he asked, nodding towards a young fellow who sat apart on the bank, "I have not seen him before."

"No. He's a neighbor's son. Widow Riddell. She's had hard luck! Only had this boy, John, and he took to books from a baby. Could do nothin' at farmin'. Shrewd, sensible boy, too. Worked his way through college, and went abroad for two years as a tooter for some rich man's sons. Got a place after that in a big insurance house in Philadelphia, an' then took typhoid, an' lost it. He's been laid on the shelf for nigh a year, you see he looks poorly yet. But he's ready for work, if he could git it. It isn't easy to git. He's been tryin' right an' left. Got no influence. When you git out of the percession, I s'pose 'tain't easy to catch step ag'in."

"No, I suppose not," said McCann. "What did he do in that house?"

"Talked to the furriners that hed business. Them queer lingoos came nateral to John. Ef he'd taken as much interest in farmin' as in French, it 'ud hev served his turn better."

A year ago John would have been in one of the boats, shouting, laughing, cheering. Now he thought, how could any grown man care for such folly? Life was such a breathless tragedy! Why, look at him, shelved at twenty-three! For six months he had been scheming, struggling for work—not charity, but work! An able-bodied man, no fool, educated, on fire with eagerness to use his knowledge and help the world—yet not even allowed to earn his living! There was no chance in this country for a young man without capital or influence—none! Men who owed him kindness had turned a cold

shoulder on him when he asked for work. It was a cold, selfish world, and the true secret was to care only for yourself in it!

The fact was that the lad had made his first plunge into disappointment, so common in life, and the chill of it struck to his heart. He had received a lot of letters that morning, all refusals. His mother had coaxed him to go over to Prout's and see the race, hoping to cheer him up.

"You must see something of folk, John. Bessy may be there by this time."

What was the little artist to him? What home had he to offer her? Two years ago he had planned—

But he had come to please his mother. How dull the sky was! The marshes were flat and hideous in the leaden light, the creeks black and sluggish. The very tiger-lilies and marsh mallows by the path wearied his eye.

As he sat on the bank, groups of girls in their airy gowns fluttered through the trees; on the pier were two or three portly old gentlemen, judges, bank presidents, millionaires, no doubt purse-proud and miserly. He hated them all. "Every man for himself!" he muttered, stretching out his legs, as an Italian organ-grinder tried to pass him. John would not budge.

The man was ridiculous enough. On his heels were steel spurs, with which, when he ground the organ, he struck a brass kettle, and on his head a high triangular cap edged with bel's. He set down the organ and began to turn it, executing a sort of frenzied dance, kicking the kettle and wagging his head. A little girl stood motionless beside him. John burst into a laugh. He was but a boy after all in the depths of his despair.

Even an organ grinder was an event at Prout's. The girls came chattering up from the woods, the portly old gentlemen sauntered across the beach. Mr. McCann and Israel lounged down the bank towards him.

"Hyar, you tramp, be off!" said Prout. John jumped up.

"Let the man alone, Uncle Israel. It's a hard way to earn a living. Give him a chance."

Israel laughed. The Italian nodded to John, and fell to work with frantic energy. The organ shrieked, the kettle rang, the bells jangled. He stopped breathless, and nodded again and again to Riddell.

"You are from Piedmont?" said John.

The man's yellow dirty face glowed at the sound of his own patois.

"Si, signor. Carema, Si, si!"

"What does he say?" cried the old ladies and the girls, crowding closer. Even the solid bankers, who in town would not have seen the Italian though he had crossed their path a dozen times a day, in this idle hour looked at him with a feeble interest.

"He says he is from a village in the lower Alps," said John. "I was there once." On the instant the low cottages, the brown vineyards, the sharp range of peaks in the background, and the half-ruined castle to the right, rose before them. "I know Carema," he said, "Pedro Nossi was my good friend there."

"Ah, Pedro is my uncle!" the Italian fairly screamed. "I am Seppi. Have you not heard of Seppi? And did the signor see the church at Carema? And the picture? Ah, there is no picture like that in Italy in the world!"

"What does he say?" came the chorus again.

To their surprise it was the old fisherman, McCann, who answered them, interpreting for John and Seppi, who were too eager to hear him, as they discussed the marvelous beauty of the poor, little village and of Seppi's house, which was on the edge of the road to Ivria.

The Italian caught the little girl who was with him by the shoulder.

"Anita! The signor has walked by our house? He has, perhaps, broken a bunch of grapes from the old vine, and rested on the big stone where your blessed mother used to sit in the evening! She may be there now looking down the road for Seppi and her baby girl!"

The tears stood in his beady black eyes. The child, who was as stolid and square as if cut out of a log, quietly put up one fat hand and wiped them away.

"Some time, my father," she said.

"Why did you leave Carema, Seppi?"

"Signor, I came with a great padrone from Aosta. He said: 'If you will come with Anita, and play and dance in America for two years, you shall come home rich—rich.' I wanted to be rich," said Seppi, gravely shaking his head.

The bells jangled merrily, in odd contrast to the miserable face below.

"And then?"

"Sandro, that was his name, took us to the far West, and parted me from Anita. I was driven and starved, but that did not matter. Look here."

He pulled down her gown from the child's back, and showed it scarred and black. A cry of pity came from every woman there. Seppi's big hands shook as he buttoned the little dress again, but the child stood passive.

"I ran away. I found my girl, and we are on our way home. We shall see Maria and my boy and the old house again!"

"How soon, Seppi?"

The poor organ-grinder shrugged his shoulders.

"It takes 'much' time to make a little money—yes! We have walked from Chicago. We have saved every penny. We do not eat much, Anita and I! It will take forty dollars to take us home, and we have saved this, in two years."

He pulled out from his breast a leather bag, and throwing his coat on the grass,

poured out on it a little heap of silver. The crowd pressed closer. John knelt, and began to count it. He was so eager that he could scarcely get his breath. He was a warm-hearted, impetuous boy, and he had forgotten all his own trouble in Seppi's.

The girl watched him. She wanted to explain matters to him. Pointing to the money, she stammered, in English, "Some-time—Carena! Patience, patience!" "Yes, it does need patience," said John, excitedly, springing to his feet. "There are not sixteen dollars, and they have cost two years' work! Gentlemen!"—he held out his cap—"it will be so little to you—these twenty-four dollars that are needed—but it means home and wife and mother to these poor souls!"

The cap passed from hand to hand. The men laughed, some of the women cried, and the crisp notes and coins dropped in fast. When it came back to Seppi, it weighed heavily in his hands.

The excitable Italian showed, by his sudden gravity, how deeply he was moved. He glanced around the circle of kind faces, and bowed low.

"It is much," he said at last. "We will go to New York to-day, and sail to-morrow. There will be money left for Maria. I thank you."

Then he stood quiet, looking at the ground, the tears making clean paths down his cheeks. It did not need the ship or the voyage. He was already with Maria at home.

Anita seemed to wake as from a stupor. She touched John's elbow.

"Signor, we are going home! I am going to mother!" she said timidly, and then, like a true Piedmontese, began to dance. She was a homely child, but it was the happiness in her that danced, and that was beautiful to see. Seppi, in a sudden frenzy of joy, ground the organ, beat the kettle, rang the bells.

John stood laughing with the others, but he was more touched than they. Poor and idle as he was, he had been able to do something yet in life.

Some of the ladies had disappeared, and come back now with a valise packed with pretty little gowns for Anita, bright-colored ribbons and toys. There was even a present for Maria and the bambino at home. The child, flushed and sparkling, bowed low to them, as she bade them farewell. But she ran up to John, and, falling on one knee, she kissed his hand.

"I will pray for you, signor," she said. As Seppi and the child disappeared, the boarders at Prout's sauntered up to the house to supper. Mr. McCann walked with Israel.

"That is a good fellow," he said. "And he speaks Italian well. We—McCann and Shippen—have one of the largest importing houses in New York. We want a secretary who is master of French, Italian and German. I'll write for this lad's references, and if they are satisfactory, he shall have the place at once."

"They'll be all right," said Israel. But he was dismayed. The senior partner in McCann and Shippen! And he had taken him for a mechanic out on his holiday!

The pretty little artist, Bessie Henry, had watched the whole scene from her hammock, herself unseen. She, too, looked after John as he walked home across the marshes.

"How good he is!" she thought, her eyes growing soft and tender. "There is nobody like him! But he has forgotten!"

John, crossing the marshes, hummed a tune to himself. How fine were those gray tints in the sky, and the soft browns and crimsons in the swamps—could anything be more delicate! The minnows and crabs shooting through the coffee-colored water of the creeks, the blue-dragon flies—how happy they all were! He wished he could have shaken hands with every one of those men and women who had made Seppi and the child so glad for life! The world was so good and so full of generous and friendly souls!—*Congregationalist*.

Through Defeat to Conquest.

In Guido's painting of Michael and the Dragon, the archangel stands upon the fallen foe, holding a drawn sword—victorious and supreme; but the monster beneath him yet lives. It cowers and writhes. It dares not lift its head, but it is not yet slain. This is a symbol of the conquest of grace over the old nature in the best of us. It is not dead, though under our feet. The old evil must be gotten out and every experience of sifting should leave us a little purer. Thus even our falls, if we are Christ's make us holier. Peter came a new man from his denial. He lost much of the evil of his old nature on that battlefield of Shame. Much of the grandeur and power of his after-life came out of that costly lesson.

It is often so in Christian life. "The oyster mends its shell with a pearl." Where the ugly wound was the rich gem comes hiding the scar and making it a spot of lustrous beauty. Under the great Healer's gentle care, sins that we repent of, forsake and overcome, leave pearls where there were flaws. Evil habits conquered become gems of character. Our very mistakes and our sins, if we repent of them, will help in the growth and up-building of our character. "We can make wrong the seed of right and righteousness. We can transmute error into wisdom. We can make sorrows bloom into a thousand forms like fragrant flowers." Our very falls, through the grace and tender love of Christ, become new

births to our souls. In the hot fires of penitence we leave the dross and come forth as pure gold. But we must remember that it is Christ only who can make our sins yield blessing. It was His look of love that night, after Peter's denial, that saved the fallen disciple. Longfellow says of Peter's sifting:

"One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

"Wounds of the soul, though healed, will
ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

"But noble souls through dust and heat
Rise from disaster and defeat
The stronger;
And conscious lie of the divine
Within them, lie on earth supine
No longer."
—*Westminster Teacher*.

Asking Father.

A gentleman of fine social qualities, always ready to make liberal provisions for the gratification of his children, a man of science and a moralist of the strictest school, was skeptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing a happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer, as unphilosophical and unnecessary.

"I remember," said the son, "that I once made free use of your pictures, specimens, and instruments, for the entertainment of my friends. When you came home you said to me: 'All that I have belongs to my children, and I have provided it on purpose for them: still I think it would be respectful always to ask your father before taking anything.' 'And so,' added the son, 'although God has provided everything for me, I think it is respectful to ask Him for what I use.'"

The skeptic was silenced, and he has since admitted that he has never been able to invent an answer to this simple, personal, sensible argument for prayer.—*Christian Statesman*.

Youth's Department.

Little "Rag-Muffin."

BY MARY D. BRINE.

Little "Rag-Muffin," as brown as a berry!
Free as the breezes, and careless and merry!
All the day long she goes wandering over
The daisies, the buttercups, grasses and clover,
Trampling them under her wee, restless feet,
And weaving wild garlands so dainty and sweet;
Loving the sunshine that shimmers and glances
On field and thro' lane in the gayest of dances.
Chasing the butterflies, watching the bees,
Roaming where'er and where'er she may please,
Just like the swallows, a vagrant in air,
Skimming about without reason or care;
Only a wee little mite of democracy,
Scorning the knowledge of all aristocracy;
Little "field Arab" unknowingly led
By the Shepherd who guardeth all paths that we tread,
Safe may she wander thro' life's winding ways,
Trusting and loving thro' all of life's days,
Till finally she cease from her roaming to rest
In peaceful content on the dear Shepherd's breast.

—*Churchman*.

Aleck's Recruit.

BY MARGARET E. SANGSTER.

Nobody in Dr. Alden's congregation listened more attentively to the pastor's sermon than Aleck Gardner, one warm summer Sunday morning. With wide brown eyes gazing into the beloved face, and ears that were unwilling to lose a word, the boy carried into his listening the same thoroughness which made him the best scholar in his class, the leader in all the games on the campus, and the dearest fellow in the world in the opinion of his mother and sisters.

Dr. Alden's subject was Christian life, and his text, "How much owest thou unto my Lord?" Among other things, he said that the soldier in Christ's army was always a volunteer, but that no true volunteer was ever contented to come into and stay within the ranks alone. He would try to bring in recruits. He would never be afraid to show on which side he was, nor ashamed of his colors. Like Hedley Vickers, who, after his conversion, laid an open Bible on his table, so that his gay

comrades should see for themselves that he had begun a new life, Christ's soldier would be brave and steadfast, and would try to win others into the kingdom.

Aleck Gardner belonged to a very pleasant Sunday-school, and his class was composed of boys, like himself from the best families of the ward. In all New York there was not a better neighborhood than the one in which the Gardners resided, and the church and school were both aristocratic.

Aleck went home, resolved to put the Doctor's sermon into practice. To do so, was to set about bringing in a recruit that very day. He ran over in memory the names of his friends and acquaintances, not one of whom but had gone to Sunday-school ever since he was three years old.

Aleck finally made up his mind that if he was to be of use, he must get his recruit out on the avenue somewhere.

"For highways and hedges, I must put alleys and street corners," he said to himself with a smile,—a smile which was followed by a firm setting of the lips, and a glow in the bright eyes. Aleck Gardner was evidently in earnest.

Bible in hand, he set forth to Sunday-school, looking on both sides of the way for his recruit. Presently he saw him. But—would he, could he, present that lad, even if he should consent to go, to the select circle of young people in Dr. Alden's church school?

For one moment he hesitated. The next, with head erect, and outstretched hand, with a manner which was sweetly persuasive, and as polite as a manner could be, he approached the boy, who stood in a "don't care" attitude, leaning against a lamp-post.

The recruit's head was frowsy, and red locks stuck like wisps of straw through the torn places in his old hat. His feet were bare, his trousers were patched with ill-selected pieces, he had on an old faded shirt of striped calico, and no jacket.

"Won't you come to our Sunday-school with me?" said Aleck. "I beg your pardon, but it's rather slow work standing here in the sun with nothing to do, and our teacher is splendid."

The boy of the sandy locks looked glum, and an angry blush stole through the thick-freckled skin. He looked as if he might be getting ready to hit straight from the shoulder.

"You're making fun of me," he said, glowering on handsome, well-dressed Aleck, from hat to shoe-ties as fresh as a pink, and as elegant as boy could be.

"Not in the least," was the prompt answer. "I am in dead earnest, and I never wanted anything more in my life than I want you to go to our Sunday-school with me. Please come along?"

"Will you have me as I am? No dressing me up in your old clothes, nor giving me a new hat,—eh? What do you think of those boots?"

This lad had something of the spirit which animated tough old Samuel Johnson when a poor student at college. His shoes were wretched, and some kind person, in pity for their forlorn state, set another pair before his door,—which pair the future doctor of letters promptly threw out the window. He would stand, please God, on his own feet and in his own shoes.

Aleck had remembered a certain gray suit in his closet at home, not much the worse for wear, and had fancied how well his new acquaintance would look were he washed and brushed up generally; but with something of the divine tact which made the apostle Paul the missionary he was, all things to all men, he at once put the gray suit in the background.

"Come just as you are. It's yourself I'm after, not what you have on. Come in as my friend."

The smooth, slender hand was laid on the reluctant arm. Aleck did not know how strong a conflict was going on in the soul beside him, nor how slight a thing decided the other boy's action; for just as Aleck spoke, there appeared on the corner a knot of boys of Tim Macgruder's own class.

They were ragged, dirty, and rejoiced in defiance of law and order; and they set up a shout of derision when they perceived the company in which their leader, as Tim Macgruder was, had somehow found himself.

What was their surprise when that leader turned, shook his fist at them menacingly, and then walked, like a lamb for meekness, beside slim Aleck Gardner, and, the amazed boys bringing up the rear in the distance, they entered the portals of St. Barnabas's church side by side.

Tim Macgruder's entrance there would have made a sensation, had the boys and

girls been less well bred, or Aleck Gardner less a favorite and a gentleman. As it was, no eye was allowed to rest on him with a stare, and the welcome of teachers and boys was cordial to Aleck's new recruit.

Never will Tim forget the pleasure of that first hour in the Sunday-school,—the delight of the hearty singing, and the interest with which he listened to the lesson study.

One, two, three Sundays he was in his place, in the old clothes, though each week there was an improvement in cleanliness. On the fourth, he appeared in a plain but neat suit, with hair brushed, and shoes on his feet. Tim had found a good situation, was a member of society with an interest in keeping the laws, and was bringing home his wages every Saturday night to the poor old mother, whose prayers for him were now full of joyful thanksgiving.

Aleck's recruit went on step by step,—won an education, entered college, finally studied for the ministry, and is to-day the successful, hard-working pastor of a prosperous church.

All this is true, although it does seem stranger than fiction. For, though Aleck's name was not really Aleck, nor Tim's name Tim, yet both Tim and Aleck were real boys, the sermon Aleck heard was really blessed to a hearer who became at once a doer of the word, and every incident in this story of Aleck's recruit did really take place.

A Good Man's Tenderness.

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly. Yet the tenderest heart may be associated with all the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system. George Stephenson went one day into an upper room of his house and closed the window. It had been open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He went at once to the room and opened the window to see. The window opened the bird flew straight to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson drawing near to look was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young—all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and so bravely struggled to bring to its home and young, still in its beak, and carefully tried to revive it, but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At the same time the force of George Stephenson's mind was changing the face of the earth, yet he wept at the sight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.—*Manchester Times*.

Work Now.

Young man, do not leave it to a future day, but do it now. Man of middle-age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate, "According to the number of the years thou shalt diminish the price." The nearer they were to the Jubilee year the cheaper they were to sell their land. So the nearer you come to the end of your days, you ought to hold earthly things more loosely and prize heavenly things more highly. When your business day is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than in all the days that went before.

When Napoleon went on the field of Marengo it was late in the afternoon, and he saw that the battle was really lost, but looking at the Western sun, he said: "There is just time to recover the day!" and giving out his orders with rapid and

characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*Rev. William M. Taylor, D.D.*

Butterfly Migrations.

Butterfly migrations have attracted much attention in all countries, but the cause of their flight is not definitely known. The sulphur or yellow-colored butterflies of South America, are the most noted in this respect. Sir Robert Schomburgk, in ascending the Essequibo, came upon an army of them so dense that the sunlight was dimmed; while they converted the trees, their leaves, and the ground all about, with a living cloth of gold. For nine and a half hours this wondrous procession moved along in rapid and silent flight. During the time, the boat passed up the river nine miles, proving that the column was over nine miles wide; its length could only be conjectured while the numbers that composed its ranks and file baffled all calculation.

Another sulphur-colored butterfly has a similar habit of traveling in vast numbers. The late Prof. Darwin met with a swarm of them ten miles at sea, off the bay of San Blas in Mexico. They covered the entire vessel, falling upon the deck in a continuous golden shower, until the sailors cried out that it was snowing butterflies. From the mast-head the end of this swarm was not discernible with a spy-glass.—*St. Nicholas*.

Speak Kind Words.

"Oh," said a little girl bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy." The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart. Speak kindly to your father, mother, sisters, brothers, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

Pleasantries.

A man with a wheelbarrow on the sidewalk is not very popular, but he generally carries everything before him.

No microbes have ever been found in tobacco. They are probably afraid that devotion to the weed would injure their constitutions.—*Pittsburgh Chronicle*.

The superiority of man to nature is continually illustrated. Nature needs an immense quantity of quills to make a goose with, but a man makes a goose of himself with one.

Sunday-school teacher: "And now you may ask any question you like." (Little boy in the back row holds up his hand). *Teacher:* "Well, what is it, Willie?" *Willie:* "Be we goin' to have a picnic this year?"

Don't you see, Sister Jones, de cause ob dis 'dustrial depression am dat dere is too much money in buildings, and dere ain't nuff in circulation; and dere am too many people in circulation and dere ain't nuff money.—*Life*.

The worse case of absence of mind we ever read of was that described in an exchange the other day, when a man, hurrying for a train, thought he had forgotten his watch at home, and took it out to see if he had time to go back for it.

A young lady wishes to know if you can tell anything about a gentleman by the color of his eyes. We should not like to risk any positive reply, but will venture to say that something can be determined by the color of his nose.—*Exchange*.

The principal of an academy in New Jersey advertises in the city paper that he "prepares boys for bus. or col. Backward boys taught pri." If you have a boy who is a little slow in his gram. or dilator. in his rith. or weak in his Lat. that you want to run for a bus. posish. or a profesh., you should write a let. to the princ. of this acad. for a circ. and a cat. concerning terms and curric. The prof.'s head is level.—*Burdette*.

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D., } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, SEPTEMBER 14, 1887.

A Welcome Visitor.

We have had a pleasant call from Rev. A. D. Gring, our returned missionary from Japan, and hope to see more of him. A long talk with him will be very agreeable and instructive to us. His visitations in the Church will doubtless inspire our people with increased zeal for the work in which he is engaged.

The Scholar's Quarterly.

In looking over *The Scholar's Quarterly*, a number of which is about to be issued by our Church Board, we find that much labor has been bestowed upon it, and that in every regard it is more suited for our purposes than a majority of such publications. We are always seeking after that which is "perfect," and that is right; but we should not undervalue the merits of what we already have.

Minutes of the General Synod.

The Minutes of the Ninth Triennial Sessions of the General Synod of the Reformed Church in the United States, held at Akron, Ohio, in June last, have been issued in good style by the Reformed Publishing Co., Dayton, Ohio. They give the acts and proceedings of one of the most interesting and important meetings that has yet been held. In addition to the regular transactions of the Synod, the work contains the text of the Amended Rules of Order; the New Constitution of the Church; Interesting Comparative Summaries, and an Alphabetical List of Our Ministers and Licentiates. These swell the size of the pamphlet to over two hundred pages, and Dr. Reiter, the venerable Stated Clerk, deserves much credit for the care and labor bestowed upon it.

Foreign Missions.

In another column will be found an earnest appeal made by Brother Moore, for means to erect the buildings for the Girls' School at Sendai, Japan, without further delay. We have given much space of late to the general subject of our foreign mission work, but not more than the importance of the case demands. The questions arise: Have our people read what has been written? Have they pondered the privilege and the duties thus presented to them? Or are they disposed to shrink before the work, discouraged by its apparent vastness, and tired of the importunity with which it has been pressed upon them? Last week there came an appeal for funds to send Brother Schneder to his field, and this week we are asked for money for school buildings. Are these demands too frequent? Certainly not. They are, after all, but one call for almost the only mission we have in foreign lands, and the Church has ample means to supply all demands if only she is awakened to a sense of the call God is making upon her. The revival of Foreign Mission work in our Church of late years has been encouraging, but we are not fully alive to our responsibilities and the strength we have to meet them. On every hand we hear of the rare opportunities for doing good in Japan—opportunities that will not bear delay. It is often the case that to put off God's work is to surrender it. A year is a long while in this age. During that time the whole history of a country like Japan may change front. Circumstances and conditions may not be as favorable as they are now, and the Church will be responsible for the difference lack of prompt action may make. In the work of missions as well as in this turning of an individual, "Now" is God's "accepted time." If He opens a door we have no right to talk about "a more convenient season."

There is no use to lose heart in this matter. If the Board of Missions has not the money in hand to send Brother Schneder to his post or put up buildings,

we believe our people will furnish it. We would not be astonished if the appeal, which the peculiar state of affairs makes, would prompt some individual to step forward and supply the funds, as when there was a demand for a missionary in South America, or for the land upon which to build the school in Japan.

Is it Waste?

Mr. George W. Cable, the brilliant author, has been chosen Director of the Sunday school Union Bible class, formerly conducted by Rev. R. R. Meredith, in Boston, and the *Courier* thinks there is a dreadful prodigality in that. "It will certainly be a melancholy sight enough," it says, "to see the author of *The Grandissimes* wasting his talents over the conventional routine of a Saturday afternoon Bible class. If the parable of the talents should come up, Mr. Cable might find it difficult to explain satisfactorily why he was not employing his splendid talent in creation instead of taking a place that any clever clergyman could fill."

The *Courier* is a very clever journal, but it shows a terrible obliquity as far as the highest interests of life are concerned when it speaks in that way. To say that a man of literary accomplishments is wasting his talents by trying to lead a little child in the right path, is to talk nonsense. To say that such men as George W. Cable and Robert J. Burdett, find pleasure in Christian work, is to pay the highest compliment to them, and the hour will come when it may be shown that some word they have spoken in season in a Sunday-school, has done better work than the most brilliant volumes they have written. If Christ Himself became a child and died for the redemption of children, it is no condescension of men to work for their salvation. Yet many think teaching in a Sunday-school is beneath them.

Facilities for Quackery.

The International Congress of Physicians, which recently closed its sessions in Washington, D. C., was made up of the best representatives of the medical profession in the world, and its proceedings were full of interest. Distinguished men from every country brought the results of their studies and experiences to the common store, and there was a feast of reason as well as a flow of soul.

One of the topics discussed, most likely to interest the rank and file of the people, was the ease with which incompetent persons can get diplomas licensing them to practice medicine. It was thought that the bogus colleges were broken up by extinguishing the far famed Buchanan school of Philadelphia, which sold diplomas to any one for a few dollars, and filled, not only country towns in America, but foreign cities with quacks, who ruined the reputation of the profession, as well as the health of the people upon whom they imposed. It appears, however, that there are still schools holding charters, that practice this villainy. Dr. Gerrish, of the Maine Board of Health, gave the outcome of his investigations regarding the preliminary education required of candidates for the degree of Doctor of Medicine in some of these institutions, and they are not calculated to inspire the confidence of the public.

Dr. Gerrish conducted his inquiries through the medium of an eight-year-old girl, whose hand-writing gave evidence of immaturity, and who confessed ignorance of elementary studies, but made application under an assumed name of course, to be received as a medical student. The result is given by a correspondent of the *New York Times*:

"About one-half the answers received by the child, and by her turned over to the doctor, informed her that she could not enter the course prescribed until she was able to pass the preliminary examination, including the studies in which she had confessed her ignorance. These came from institutions which are evidently intent upon filling their high mission with credit to themselves and for the benefit of suffering humanity. They all advised the applicant not to begin the study of medicine until the proper foundation for it had been laid. The other half, however, evinced a willingness to take the fee of the applicant, and promised to make a doctor of her in spite of her confessed inability to pass the examination prescribed in their prospectuses as necessary to gain admission of their halls. Dr. Gerrish read specimens of some of these answers, but they would be highly entertaining but for the gravity of the consequences involved in turning out upon the world an army of incompetent practitioners. One college wrote encouragingly: 'Our examination is not difficult; no one has yet failed to pass.' Another kindly wrote: 'Natural

philosophy is not required, except as a suggestion in the line of a liberal education.' A third, bent on quieting all anxiety on the part of the applicant, wrote: 'The preliminary examinations are not difficult, and no deserving applicant is rejected on account of not being able to pass them. Call and see me when you are in the city, and I will fix it so you can enter.'"

The *Times* regrets with others, that the names of these schools were not given. They ought to be exposed, not only because of the evil they do, but in justice to other schools. It is a comfort to know, however, that those to whom the health and lives of people are intrusted under God, are determined to root out the evil of which we are writing.

The Centennial Celebration.

To give some idea of the plan and extent of the celebration of the Adoption of the Federal Constitution, which is to take place in this city on the 15th, 16th and 17th of this month, we give one or two items. It would more than fill our paper if we were to go into details.

"An exhibit to illustrate the progress in the modes of transporting freight and passengers will, it is announced, be very extensive and elaborate, and is being prepared by William J. Latta, General Agent of the Pennsylvania Railroad. First will be a band in a wagon drawn by four horses, next pack mules and drivers, and then an illustration of emigrants going from one part of the country to another. A pony express, a Conestoga wagon drawn by six horses, and a Concord coach with four horses will follow. The model of a canal boat drawn by mules will come next, followed by a canal boat packet model. Civil engineers laying out a railroad line will then appear with their instruments, and after them will be trackmen with their tools and a track wagon drawn by four horses. Primitive and modern locomotives will be contrasted, and then will come the models of mail, express, baggage, sleeping, dining, passenger, box and coal cars. The exhibit is to cause no expense to the Commission.

"It is announced that the Medical Bureau of the Navy Department, owing to lack of sufficient time, cannot make the desired display."

In regard to the military display an exchange says:

"It has been ascertained that at the Constitutional Centennial celebration to be held in September, in addition to 200 members of the United States Army, 1000 from the United States Navy, and 400 United States marines, there would be in line as far as known at present, 15,870 militiamen from different States. It was also announced that about 25,000 members of the Grand Army of the Republic would parade. Rear Admiral Luce has informed the Constitutional Centennial Commission that he expects to be off Philadelphia with the squadron under his command on September 13th."

Bay State Prohibitionists.

Last week the Prohibitionists of Massachusetts held the largest convention of the party that has yet assembled anywhere. It met at Worcester, and was made up of eight hundred and thirty-seven delegates, who represented one hundred and ninety cities. The convention adopted an ultra platform, denouncing all license and local option, and declaring entire prohibition to be not only a good principle of law, but feasible in practice. It nominated a full ticket for State officers, on the ground that it had little to hope from either of the political parties. The Democrats, it says, make no pretensions in the direction of temperance, and the Republicans, nothing more than pretensions. There were strong men of both parties in the convention, and they bid fair to make the next election a lively one.

Look Out For Him.

Dr. G. W. Willard's house at Tiffin, Ohio, was burglarized recently by a villain, who took among other things, the gold-headed cane which was the gift of Miami Classis to the Doctor in June, 1886, when the new college building was dedicated. That thief is mean enough to pretend that he is a preacher, and if he comes around with a finely mounted walking-stick, look at the inscription before you admit him to your pulpits.

The National League.

The British House of Commons has approved the proclamation of what is known as the Irish National League Bill, by which any member of the eighteen hundred branches of the National League may be sentenced to six months imprisonment for the crime of his membership. The measure is thought by Mr. Gladstone and his followers as sweeping, oppressive

and impracticable. The latest election returns have shown a strong reaction in the minds of the English people upon the subject. They seem to think a law so severe and stringent that it cannot be carried out is worse than no law, and that any attempt to enforce the one just passed will have any other effect than that of promoting the union and stability of the empire. In this they are about right.

Communications.

Wichita University.

The Board of Trustees of Wichita University of the Reformed Church in the United States, held a meeting in Wichita, Kansas, on Friday, September 2d. Rev. A. S. Weber, of Westminster, Maryland, who was, at a former meeting, elected President, has accepted this position and will enter upon his duties October 1st. Prof. F. W. Bushong, a graduate of F. and M. College, and for the last two years a student in the University of Leipzig, Germany, has also accepted the Professorship of Chemistry, Natural Sciences and the German Language; Mrs. Mary C. Nuss, of Bloomsburg, Pa., has accepted the position of teacher in vocal and instrumental music, and Miss Alice B. Love, of Wichita, instructor of painting, drawing and decorative art. The institution will open Tuesday, October 4th, at 10 A. M.

The new building is not yet completed, but rooms have been rented for the accommodation of the different classes. The tuition fee is the same as in other Kansas colleges. Boarding can be obtained in neighboring buildings at reasonable rates. The applications of students for the present should be addressed to Rev. J. W. Love or W. H. Rauch, Esq., Wichita, Kansas. We shall be ready to accommodate all who desire to enter the new institution. According to the terms of the charter the institution will be open for both male and female students.

The new Synod authorized by General Synod will meet in Kansas City, Thursday evening, September 29, 1887. It is proposed to run an excursion from Kansas City to Wichita on Monday, October 3, to attend the opening of the University on Tuesday morning. Arrangements will be made for cheap fares on the railroad, and we urge the brethren to make such arrangements before leaving home so as to be able to accompany this excursion and see wondrous Wichita and Wichita University. With an humble beginning, we hope to become a mighty power for good to the Reformed church and to her youths for many generations to come.

A number of new buildings are going up not far from the college, a motor or rapid transit line passes a short distance in front of the college. The site is acknowledged to be by far the finest of any of the projected institutions in the vicinity of Wichita. Ours will be completed first and some of the others will never be erected.

D. B. SHUEY,
President of the Board.

Church Dedication—Ligonier Valley, Pittsburg Synod.

A few years ago, Westmoreland Classis appointed Prof. Lucian Cort as supply to the Latrobe Mission, and whilst performing this duty he extended his labors into the historic Ligonier Valley, where he found scattered members of the Reformed church, to whom he occasionally preached, and encouraged them to hope that their spiritual interests would be attended to by the Classis. It was not, however, until Rev. C. M. Hartzell took charge of the Latrobe Mission, a little over a year ago, that any substantial work was done. With great labor and much self-denial he hunted up the scattered and disheartened members, organized them into a congregation, and one year after was able to build and dedicate "Beulah Reformed Church."

The services in connection with the dedication began on Friday evening, September 2nd, when the pastor preached; on Saturday evening Rev. Lucian Cort delivered an earnest and forcible sermon, and was assisted in the altar service by Rev. C. R. Dieffenbacher. On Sunday morning the church could not contain the great assemblage, when the dedicatory sermon was preached by Rev. C. R. Dieffenbacher. An indebtedness of \$300 was speedily liquidated by members and friends of the congregation, who cheerfully and liberally contributed. At 2.30 o'clock, P. M., addresses were made by Revs. Cort and H. F. Keener, and in the evening at 7.30 sermon by Rev. Dieffenbacher.

All these services were largely attended and participated in by a people who seemed hungering for the Bread of Life, and whose interest never abated through the protracted services.

The church edifice is a credit to the little congregation and the community; it is a very neat building, 44x34 feet, with gothic windows and enamelled glass, good stained pews with scroll ends, carpet in aisles and in the chancel, good organ and splendid chandelier.

Great credit is due Prof. Burkholder, assisted by Profs. Clark, Sr. and Jr., for the efficient manner in which the choir led the singing during all the services. The church was built and furnished at the remarkably low cost of \$1200.

Bro. Hartzell has now been laboring in the Latrobe mission about one and a half years, during which time he has largely increased the membership and activity of the Latrobe congregation and much reduced the appropriation to the mission. He is strong, both as a preacher and pastor, and his good people appreciate his worth; he has the ability to organize and put all his people, both old and young, to work. Since last January he has twenty times driven, ten miles, across the Ridge into the Ligonier Valley, preaching to the people, gathering subscriptions for the new church, advising in its construction, and encouraging the people, and all without any pecuniary remuneration. The prospects for a large increase of the membership are excellent, and the congregation will take steps to provide a proper salary in the future.

Under God's blessing, Bro. Hartzell has been eminently successful, and his good

people appreciate him for his self-denying labors and deep interest in their spiritual welfare. D.

The New Hymn Book.

ED. MESSENGER: Allow me to make a few suggestions with reference to the proposed new hymn book for our Reformed church, for the compiling of which the recent General Synod appointed a committee.

The object in hand is to prepare a hymn book for the whole church. It is, indeed, high time that such a book be produced. At present we have three English hymn books in use—Psalms and Hymns, Hymnal, and Hymns. Only the first of these has been regularly adopted by the church. It has served a good purpose, but is now too antiquated and must make room for a more modern and better book. It is very important that the proposed book be of such a character that it may be acceptable to the whole church, otherwise it will only add to the confusion now existing. Since the adoption of the Directory of Worship, we need only a satisfactory hymn book to complete the work of unity and peace throughout the church. Let us, therefore, hope the new hymn book may come up to the required standard.

In order to accomplish this, it seems to me to be important and necessary to consider all the varied interests of the church, and to consult a large number of persons throughout the church. There are many individuals in the church who are versed in hymnology, and whose judgment will be of great value to the committee. Lately such an one remarked to me that there are a considerable number of recently composed hymns that should find a place in the new book. I repeat, in order to make the new hymn book acceptable and popular, as large a number of competent persons as possible should be consulted. We have enough books that give partial satisfaction. We now want a book that will give general satisfaction.

The suggestion here made will also apply in case the new book be made a hymnal. Consult a large number of persons of musical talent in all portions of the church. Failure in this particular, I think, is the principal cause why the Tune Book issued several years ago met with such an indifferent reception. Before it was known that said book was under way, a number of persons proposed that such a book should be issued, and requested me to join in the undertaking. I then expressed the opinion given above, and made it the first condition upon which I would join, that the opinions and preferences of numerous musical people be first obtained, and the character of the book be shaped according to the expressed wishes of those who were expected to use it. That is, find out what is wanted, and then produce what is wanted, as far as possible and practicable. This principle holds in all other enterprises, and may safely be applied here. Let the committee make an effort to obtain the sense of the church on the subject, and the responses will aid them very largely in preparing a book that will be acceptable to the whole church. Anything short of that will necessarily be a failure, and only multiply the number of books that will never be adopted by the whole church.

The subject is one of great moment, and I hope the committee will pardon me for throwing out these suggestions. D. M.
Reading, Pa.

Dedication at Greenville, Mercer County, Pa.

Zion's Reformed church at this place was consecrated to the Lord on the 4th inst. It was a day of rejoicing to the members and friends of the congregation. For a number of years they have been looking forward to the completion of their place of worship, and though it has been over two years since the corner-stone was laid, they have no cause for regret. The edifice is a substantial structure, of brick purchased at Rochester, Pa., ornamented with ornamental brick and stone, 81x54 feet. The architecture is a combination of Queen Anne and gothic—the former predominating. The auditorium, which is 66x51 feet, will seat 400 comfortably with the present arrangement of church chairs furnished by A. H. Andrews & Co., of New York. These have all the conveniences of modern church chairs, such as book-box, hat, coat and umbrella holders. The central part of the ceiling, 16 feet in width, is composed of panels of red oak, in the form of a cross, and from the center formed by the stern and cross-bar hangs an elegant Bailey Reflector. The plastering is neatly frescoed in metallic colors, design and work by T. A. Hanna, of Sharon, Pa. The floor is covered with a fine ingrain carpet, which was furnished by the Ladies' Aid Society.

The windows are of ornamented cathedral glass, and were made by Marshall Bros., of Allegheny, Pa.

The building is warmed by the Rutan-Smead system, said to be the best in the world, as it not only gives a good quality of warm air, but also perfect ventilation.

The whole cost of structure and ground is about \$19,000. Over \$16,000 of this is for church alone. Of this amount nearly \$4,000 was unprovided for.

The consecration services began at 11 A. M. Revs. C. U. Heilman, of Alexandria, Pa., and Pilgram, of Greenville, Pa., were present to assist the pastor, Rev. S. H. Eisenberg. After the singing of an opening sentence by the choir, the service proceeded according to the beautiful form customary in the Reformed church, with the exception of an anthem which was rendered with very fine effect by the choir just before the lesson for the day. Rev. Heilman preached an eloquent sermon, after which a statement of the amount to be raised was made by Rev. H., and in less than an hour the congregation had pledged sufficient to cover all claims, and the church was consecrated by the pastor free of debt.

With a day all that heart could desire, an impressive service, fine selections of music, and excellent rendering of them by the choir under the efficient leadership of Prof. T. M. Austin, a liberal response to the call for pledges to meet all demands upon the treasury, the large audience could not but go away well pleased.

The munificent gift of nearly \$5,000 made two years ago by Mrs. J. A. Saul placed the building of this beautiful and substantial church beyond a doubt. Since that time her daughter, Lily E. Hamlin, had a bell, that is pronounced the finest in the place, hung in the tower. Its deep, resonant tones

called the congregation together, for the first time for worship, on last Palm Sunday. The Ladies' Aid Society and the Sunday-school did excellent work, the former contributing about \$1800, and the latter \$350 to the building fund.

The evening services were attended by a large audience—some who came not being able to find a place in the church. The pastor was assisted in the services by Revs. Hahn and Pilgram of the Reformed church, and Rev. Kunkleman, D.D., of the Lutheran church. Rev. Heilman again preached an impressive sermon. The day thus ended will be long remembered by all present.

Society for Relief of Ministers and their Widows.

"Tell it unto the Church."

The treasurer of the above society, believing it to be a matter of interest to your readers, desires to lay before them a statement of the collections from the different Synods and Classes, and also the amount paid by him to the beneficiaries within the bounds of said Synods and Classes.

The statement begins with October 5th, '86, and ends with September 5th, '87.

Receipts.

| U. S. Synod. | | |
|-----------------------|----------|----------|
| Tohickon Classis, | \$192 00 | |
| Schuylkill " " | 30 00 | |
| East Penna. " " | 10 55 | |
| Lancaster " " | 7 00 | |
| | | \$239 55 |
| Ohio Synod. | | |
| Tiffin Classis, | \$25 00 | |
| Pittsburg Synod. | | |
| Westmoreland Classis, | \$65 00 | |
| Clarion " " | 65 00 | |
| St. Paul's " " | 41 84 | |
| Somerset " " | 15 00 | |
| Allegheny " " | | \$251 84 |
| Potomac Synod. | | |
| Maryland Classis, | \$107 21 | |
| Virginia " " | 65 00 | |
| Junata " " | 65 00 | |
| Gettysburg " " | 34 86 | |
| San Francisco " " | 20 00 | |
| Mercersburg " " | 6 28 | |
| | | \$298 35 |

Summary of Receipts.

| | |
|--------------------------|----------|
| United States Synod, | \$239 55 |
| Ohio " | 25 00 |
| Pittsburg " | 251 84 |
| Potomac " | 298 35 |

Expenditures.

| U. S. Synod. | | |
|-------------------------------|----------|----------|
| East Penna. Classis, 3 Ben., | \$110 00 | |
| Lehigh " " 1 " | 50 00 | |
| Tohickon " " 1 " | 177 00 | |
| Philadelphia " " 1 " | 50 00 | |
| Lancaster " " 1 " | 50 00 | |
| W. Susquehanna " " 1 " | 50 00 | |
| | | \$487 00 |
| Ohio Synod. | | |
| Eastern Ohio Classis, 1 Ben., | \$50 00 | |
| St. Joseph's " " 1 " | 50 00 | |
| Tuscarawas " " 1 " | 30 00 | |
| Northern Illinois " " 1 " | 25 00 | |
| | | \$155 00 |
| Synod of the North-West. | | |
| Sheboygan Classis, 1 Ben., | \$25 00 | |
| Synod of Pittsburg. | | |
| Clarion Classis, 2 Ben., | \$100 00 | |
| Westmoreland " " 1 " | 50 00 | |
| St. Paul's " " 1 " | 50 00 | |
| Allegheny " " 1 " | 50 00 | |
| | | \$250 00 |
| Potomac Synod. | | |
| Maryland Classis, 2 Ben., | \$100 00 | |
| Zion's " " 1 " | 50 00 | |
| | | \$150 00 |

Summary of Expenditures.

| | | |
|------------------------------|----|-----------|
| United States Synod, 8 Ben., | | \$487 00 |
| Ohio " 4 " | | 155 00 |
| North-West " 1 " | | 25 00 |
| Pittsburg " 5 " | | 250 00 |
| Potomac " 3 " | | 150 00 |
| | | <hr/> |
| Total, | 21 | \$1067 00 |

Of the twenty-one beneficiaries, five are disabled ministers—the remainder are widows and dependents of deceased ministers.

The treasurer has in hand appeals for aid for four other disabled ministers.

The society is in need. "Tell it unto the Church." Let not our needy brethren cry for help in vain.

SIMON S. MILLER, Treasurer.

Special Meeting of East Susquehanna Classis.

East Susquehanna Classis convened in special session, in the First Reformed church at Sunbury, Pa., on Tuesday afternoon, 6th September, at 2 o'clock, to act on the following business:

1. To dissolve the pastoral relation between Rev. J. B. Kerschner and the Millersburg charge.
2. To receive the resignation of Rev. J. B. Kerschner as chairman of the standing committee of Classis on Beneficiary Education, and to fill the vacancy.
3. To dismiss Rev. J. B. Kerschner to the Classis of Wyoming.
4. To receive Rev. T. Derr from the Classis of Wyoming.
5. If in order to confirm a call from the Millersburg charge to Rev. T. Derr and make provision for his installation.
6. The dismissal of Rev. Geo. B. Dechant and the Numidia charge to the Classis of Wyoming.

The items were disposed of as follows: 1. The relation was dissolved. 2. The resignation was accepted and Rev. T. Derr elected to fill the vacancy. 3. Rev. J. B. Kerschner was dismissed to the Classis of Wyoming and the following resolution passed:

WHEREAS, The Rev. J. B. Kerschner has accepted a call to the Conyngham charge, Classis of Wyoming, and

WHEREAS, Bro. Kerschner has served the Church and this Classis acceptably for nearly twelve years, therefore,

Resolved, That while East Susquehanna Classis sincerely regrets to part with our dear brother, yet cheerfully grants his re-

quest for dismission, assured that the best interests of the Reformed church will be subserved thereby, and prays God's richest blessing to attend him in his new field of labor.

4. Rev. T. Derr was received. 5. The call was confirmed, and the following committee appointed to install Bro. Derr, viz., Revs. J. Calvin Leinbach, W. G. Engle and S. Kuhn. 6. The request was not granted.

J. C. LEINBACH, Stated Clerk.

Hazleton, Pa.

At a special meeting of Wyoming Classis held in Hazleton, on Tuesday, August 23d, the pastoral relation between the Rev. Tilghman Derr and the Conyngham charge was dissolved, and the brother was dismissed to the East Susquehanna Classis, with the view of becoming pastor of the Millersburg charge, in Dauphin county. Bro. Derr has been pastor of the Conyngham charge for about seven years, doing successfully its manifold work, and aiding in large measure in establishing the Freeland charge, and the English mission in Hazleton. Kindly recollections and the good wishes of his brethren follow him to his new home.

During the same meeting of Classis, the organization of a new English Reformed congregation in Hazleton was authorized. Mr. Aaron Noll, a student from the Seminary at Lancaster, had been sent by the Board of Missions to look up and gather our English speaking people in that town, and had been successfully at work for two months. In the evening of the same day the Emanuel's Reformed congregation of Hazleton was organized under the direction of the committee of Classis, and the officers were installed. Fifty-two confirmed members enrolled their names by way of a beginning, and this roll can be considerably enlarged within the first year. The services of this congregation are to be in English, and will not conflict with the interests of our large German congregation in the same place. In that flourishing town of 12,000 inhabitants, there is ample room for both. Bro. Noll is expected to return in the spring and become permanent pastor. In the meantime the mission is to be supplied. It is but just to add that Bro. Noll did very effective work in this place, and will return to become the pastor of a people here intelligently and warmly attached to him.

The committee to whom Classis gave in charge the supervision and care of this mission consists of the brethren, F. K. Levan and A. M. Maesenheimer. F. K. L.

Wapwallopen, Pa.

On Sunday, September the 4th, the cornerstone of the St. John's Reformed chapel at Wapwallopen, Luzerne Co., Pa., was laid. The day was beautiful, the attendance large, the music good, the gifts liberal, and the services under the direction of the pastor, Rev. S. S. Kohler, generally interesting. The sermon on the occasion was preached by the Rev. F. K. Levan. Nature is glorious around this spot; mountain, river, forest, farm, glen and dale, all at one view. Wapwallopen is a vigorous young town on the Wilkesbarre extension of the Pennsylvania Railroad. Just back of it are the large Dupont powder works, and all around it an extensive and rich farming country. In the village proper, there has been no church, and the Reformed people are the first to build. The new chapel will be an ornate brick structure, with a seating capacity for one hundred and seventy-five persons. The lot on which it is to stand measures 100x110 feet, centrally located. The movement has the sympathy and support of the community in general.

F. K. L.

Mercersburg College.

In the village of Mercersburg, Pa., are the buildings first erected for educational purposes by the Reformed Church in the United States. The college and theological seminary for which these buildings were originally erected having been transferred to Lancaster, Pa., the buildings and the grounds attached have become the property of the Potomac Synod by deed from the old Eastern Synod. What shall be done with this property? By the terms of the deed it must be used for educational purposes in the Reformed church. An effort is now being made to fulfil these conditions by carrying on in these venerable halls an institution under the name of Mercersburg College.

For what purpose does this institution exist? Not for itself, or its own sake. It lives for an end beyond itself. Not for the special benefit of those who are engaged in it and are carrying it on. True, they expect from it to obtain their means of living, but it is not for this alone or primarily that they are laboring. The institution has a different object in view. It seeks the welfare of those whom it educates, and through them the welfare of the church to which it belongs. Its design is to furnish to the youth of the church, of both sexes, a good, solid, Christian education under the moulding power of the life and spirit of the Reformed church.

In the furtherance of this object it furnishes a good preparatory training to young men who desire to pursue a full college course at Lancaster or elsewhere, carrying them up to the Freshman, or through the Freshman, and if desired, through the Sophomore class. To those who do not desire to take a full college course it furnishes a good academic training; while to young ladies it offers a course of instruction liberal and thorough, designed to make them not showy, but solidly intelligent members of society.

The question now is this, Do the members of the Potomac Synod, ministers and people, want such an institution? If not, then those who are endeavoring to carry it on, would better cease their efforts and allow the property to pass into other hands.

How shall this question be decided? By the patronage extended to the institution. If those who have sons or daughters to educate send them to this school of their own Church and Synod, they will in the most practical way show that they want such a school. They will in this way show that they do desire to have an institution carried forward under the care of the Synod, where their children may be educated in the religious life of their own church.

In this way they will help to sustain the school and also to increase its efficiency. It must be remembered that the institution has no endowment. It depends, for the means to carry it forward, entirely upon the income from its students. The larger the number of

students the greater will be the income, and consequently a larger number of teachers can be employed and greater advantages in every way be afforded.

Let its patronage increase, let the sons and daughters of the Synod be sent to its halls, and Mercersburg College will not be found wanting, but will prove itself equal to all reasonable demands. The character and success of the students it has already sent out under its present management are a guarantee of what it will do in the future with more liberal patronage and consequently enlarged facilities.

CATOCTIN.

German Synod of the East.

The German Synod of the East met in annual sessions at Salem's German Reformed Church, this city, Rev. F. W. Berlema, pastor, on Wednesday evening, 7th inst. The opening sermon was delivered by the retiring President, Rev. A. E. Dahlman. The Synod was duly organized by the election of the following officers: President, Rev. M. Bachman; Vice-President, Rev. G. Gundlach; Corresponding Secretary, Rev. J. B. Knies, D.D. Rev. C. Borchers is Stated Clerk.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Conyngham.—The harvest thanksgiving services in the Conyngham charge, of which Rev. T. Derr is pastor, were well attended in all the churches. The offerings were as follows:—St. John's, \$23.88; Conyngham, \$18; Mountain Grove, \$6.14; and Shelmhamer, \$1.30; Conyngham Sunday-school, \$8.25. Total, \$57.57.

St. Thomas.—A Sunday-school and Missionary Convention will be held in the Reformed church, St. Thomas, Pa., on Tuesday and Wednesday, September 27th and 28th, 1887. The following is the order of service: Tuesday afternoon Session, 2 o'clock. 1. Devotional Service. 2. Address of Welcome, Rev. J. A. Wickert. 3. Response, Rev. Wm. M. Deatrick, D.D. 4. Organization. 5. Topic, "The Superintendent," opened by Elders Henry Omwake and F. A. Dale. Tuesday evening Session, 7 o'clock. 1. Devotional Service. 2. "For Whom is the Sunday-school?" Rev. P. A. Long, C. A. Deatrick. 3. "Ruts"—Their Advantage and Disadvantage, Rev. C. Cort, W. R. Gillan, Esq. 4. Question Box. Wednesday morning Session, 9.30 o'clock. 1. Devotional Service. 2. "What has Christianity done for Children?" Rev. W. C. Cremer, Elder Wm. Dice. 3. "The importance of the thorough study of the Lesson in the Family," Rev. J. Hassler, N. P. Martin. Wednesday afternoon, 1.30 o'clock.—Historical Session. 1. Devotional Service. 2. Topic, "Missions," from A. D. 100 to A. D. 500, Revs. W. C. Cremer and C. Cort. Wednesday afternoon, 3 o'clock.—Children's Meeting. 1. Devotional Service. 2. Addresses by the Classical Committee. Wednesday evening, 7 o'clock.—Missionary Meeting. 1. Devotional Service. 2. Home Missions, Revs. Simon Wolf and G. B. Russell, D.D. 3. Foreign Missions, Revs. J. S. Shade and G. W. Aughinbaugh, D.D. J. F. KNAPPENBERGER, F. F. BAHNER, J. DAVID MILLER, Classical Committee on Sunday Schools and Missions.

Boyetown.—Rev. L. J. Mayer has resigned his pastorate at Boyetown, to take effect October 1st. Rev. Mayer has been pastor at Boyetown for twenty-one years—the charge having made great progress under his ministry. His address for the present is Boyetown, Pa.

Meadville.—The first anniversary of St. John's Missionary Society, Meadville charge, was celebrated Sunday, July 7th. The President, Mrs. Lucy Hannah, read an interesting and encouraging report of the doings of the society during the year. The treasurer, Miss Gertie Barber, read the financial report, showing that over \$20 was raised for Missions. An address was then delivered by the pastor, Rev. F. B. Hahn, on the subject: "Organized Consecrated Womanhood," which was listened to with unabated interest by a large and appreciative audience.

Ohio.

Akron.—Grace Church.—"Children's Day" was observed in Grace church on the 4th inst. There were 18 more in the school than ever before, making 454. The church was filled to overflowing. The decorations were beautiful and appropriate. A large white floral cross, trimmed with smilax, occupied the centre. On the right stood an arch, covered and banked up with flowers. A large wire fruit vase stood on the left, containing different kinds of fruit, and trimmed and skirted with grapes. Canary birds, gold-fish and a tame squirrel also enlivened the scene.

The services were opened in due form. The exercises consisted of songs, recitations and responsive readings. The pastor, Rev. J. B. Shontz, spoke a few words of welcome in the morning, and gave a regular talk to the children in the evening. It was, indeed, a pleasant occasion to all present, surpassing former occasions. The collections amounted to \$44.20, which will be devoted to the Theological Seminary and Missions.

West Alexandria.—Rev. H. L. Hart has accepted a call to the West Alexander charge, O. His P. O. address is West Alexander, O., instead of Orangeville, Ill.

Canal Winchester.—The Lord's Supper was observed in David's church of this charge, Rev. L. B. C. Lahr, pastor, on the 21st ult. Four were added to the membership.

Dayton.—Trinity Church.—Children's Day was observed by Trinity church—the new mission—Dayton, O., Rev. D. W. Ebbert, pastor, on the 4th inst. The display of fruits and flowers was very fine and suited to the occasion. The services were well carried out and rendered to the interest and profit of all. J. H. Lichter, Esq., formerly of Washington, D. C., but now of Dayton,

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O., made a pleasing and instructive speech, the pastor following him in a timely address. Three hundred and twenty-three Sunday-school scholars were present. A "Dime Helper" envelope was placed in the hands of about 200 scholars. In each they aimed to get one dollar. When all added together, the amount gathered was \$171.68. All not being in at that day, the sum may reach \$200. To each one whose envelope contained \$1 or more was given a beautiful silver monogram pin. This pin had the three letters T. R. C. in monogram form, which was something beautiful for the children to wear. Revs. J. V. Lerch and M. Loucks were present and took part in the services.

Indiana.

Bluffton.—Rev. W. H. Xanders was installed pastor of Bluffton charge on the 25th ult., Rev. J. A. Ketrow and T. J. Bacher of the committee being present. Rev. Bacher preached the sermon and Rev. Ketrow attended to the installation service proper.

A pleasant missionary festival was held in the afternoon of the same day. Revs. Bacher, Ketrow, and the former pastor, Rev. J. L. Bretz, took part. The mission boxes were opened and \$75 was the amount found in them.

Bro. Xanders has been well received and the work goes on prosperously.

Personal.

Rev. A. D. Gring, missionary from Japan, and Rev. C. B. Schneider, missionary-elect to Sendai, have been in our city during the last week, in attendance upon the German Synod of the East, presenting the cause of Foreign Missions to that body. They occupied the pulpits of First and Christ churches, on Sunday, the 11th inst.

Mr. A. F. Schoedler, the son of Rev. D. E. Schoedler, of Turbotville, Pa., sailed September 3, from New York for Leipzig, Germany, where he will take a three years' course at the Conservatory of Music. We wish him a safe voyage and a safe return.

We notice in the Meadville Daily Tribune that a large number of the members of St. Paul's congregation, led on by Hon. A. G. Apple and others, treated their pastor, Rev. F. B. Hahn, and his faithful wife to a genuine surprise. Many useful and valuable gifts were presented to Mr. and Mrs. H., as tokens of affection and esteem, which were gratefully received and highly appreciated. Such occasions are happy incidents in a minister's life which encourage and cheer him greatly in his work, while at the same time they bind both pastor and people in closer bonds of sympathy and love.

Clerical Register.

The P. O. address of Rev. G. W. Stibitz is changed from Leighton, Pa., to 109 Elm St., New Haven, Conn.

Synod of Reformed Church of the United States.

One Hundred and Forty-first Annual Sessions.

According to adjournment, the Synod of the Reformed Church of the United States will hold its annual sessions in the First Reformed Church at Sunbury, Pa., on Wednesday, October 19th, 1887, at 7.30 P. M. The Stated Clerks will please forward to me the credentials of the delegates of their respective Classes ten days prior to the meeting of Synod.

JNO P. STEIN,
Stated Clerk of the Synod of U. S. Millersville, Lan. Co., Pa.

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| The Substantial Philosophy, Rev. J. I. Swander, D.D., | \$1.50 |
| Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theodore Appel, D.D., | .75 |
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Miscellaneous.

A Season Song.

ESTELLE THOMPSON.

Our orchards are ripe, our vines are bending
Low in the sun down their purpling rows;
The keen-edged stroke of the sickle descend-
ing
Severs the corn,
And the breath of the morn
Is as rich as the wine from the press that
flows.
The stubble slopes of the grain fields glisten
With a tinge like gold as the fleet days
pass;
The wind-harp's music you hear, if you lis-
ten,
Murmuring low,
Now swift, now slow,
And a russet stain lies over the grass.
Through wine and orange the woods' leaves
shading
Have painted the land like a lovely fire;
Oh, how can it be that the old year's fading,
When it blooms anew
With each royal hue
That the soul of an artist could well de-
sire?
There's a muffled sound as of nuts down-
dropping,
And the ring far away of a lively flail;
The sweet June hay from the mows is crop-
ping,
And the dun cows wait
At the barn-yard gate,
While the chore boy lags with the milking-
pail.
The days shrink shorter, the nights grow
chilly,
The wood-pile swells to enormous size;
The winnowed grain from the slant fields hilly
Goes down the hill
To be ground in the mill,
And the farmer waits for a crop-price rise.
Now gay is the land as with rollicking laugh-
ter;
There's a tang in the air that abolishes ills.
Away with thought, though care follow after!
There's no time for sighing
While autumn is flying,
With fruits in the orchards and nuts on the
hills.

—Harper's Weekly.

Selections.

None should expect to prosper who go out
of the shadow of duty.

It is shallowness that decides instantly—
that always thinks it knows what it is about.
—Mrs. A. D. T. Whitney.

"Prayer is the key of the morning and the
lock of the night." Happy is the family
whose day holds nothing which the one may
not fitly open, and the other peacefully close.

The bitterest tears shed over graves are for
words left unsaid and deeds left undone.
"She never knew how I loved her." "He
never knew what he was to me." "I always
meant to make more of our friendship."
Such words are the poisoned arrows which
cruel death shoots backward at us from the
door of the sepulchre.—H. B. Stowe.

The fountain in its source
No drought of summer fears;
The farther it pursues its course,
The nobler it appears.

But shallow cisterns yield
A scanty, short supply;
The morning sees them amply filled,
At evening they are dry.

—Madame Guyon.

Christians might avoid much trouble and
inconvenience if they would only believe
what they profess—that God is able to make
them happy without anything else. They
imagine that if such a dear friend were to
die, or such and such blessings were to be
removed, they would be miserable; whereas
God can make them a thousand times hap-
pier without them. To mention my own
case, God has been depriving me of one
blessing after another; but as every one was
removed, He has come in and filled up its
place; and now, when I am a cripple and
not able to move, I am happier than I ever
was in my life before, or ever expect to be;
and if I had believed this twenty years ago,
I might have been spared much anxiety.—
Payson.

Personal.

President Cleveland writes all his letters
and addresses with his own hand. He tried
dictating to a stenographer some time ago,
but found that it bothered him, and that he
could do his work much more satisfactorily
in the good old-fashioned way.

The Rev. Horatius Bonar, D.D., well-known
as the author of some very beautiful hymns,
is to receive a "jubilee" testimonial upon
the completion of a fifty years' ministry in
the Free Church of Scotland, provided the
generous purposes of the Bishop of Liverpool
and others are realized. A "Bonar Jubilee
Fund" has been opened to which subscrip-
tions are solicited.

Mrs. Hendricks, the widow of the late
Vice-President, assures anxious politicians
that her husband's correspondence will not
be published. In the first place, she would
not publish such a book under any circum-
stances, and in the second, Mr. Hendricks
never kept damaging letters. His wife
went over five trunks of papers once look-
ing for letters from politicians, but failed to

find them. Unfortunately other public men
or their heirs have not this appreciation of
the sacredness of private correspondence.

Mrs. Hancock says that once when the
General felt called upon to entertain half a
dozen Sioux chieftains she helped him in his
task by playing the piano for them. The
music evidently had power to please if not to
"soothe the savage," for immediately nego-
tiations commenced through an interpreter to
purchase the "big Captain's" squaw, along
with the "music table." Beads, robes, and
blankets were first offered for the exchange.
When the "big Captain" rejected these,
supposing the inducements were not suffi-
cient, they added ponies to an increased
number of robes and trinkets of all kinds.
Their indignation and dissatisfaction were ap-
parent, and quickly made evident by their
leaving the house in Indian file, without a
glance here or there, seeming deaf to the in-
terpreter's appeals to return.

Science and Art.

The penetration of largest guns on ship-
board in 1860 was less than four inches of
iron and less than three feet of granite. It
is to-day thirty inches of iron, ten to twenty
feet of granite and seventy-five feet of earth.

Rembrandt's famous etching of "Christ
Healing the Sick" has been bought by the
British Museum for \$6,500. There are but
eight impressions of this etching in existence,
and the last, which came on the market in
1867, brought \$9,400.

A clock has been invented, and is coming
into use in Europe, which is warranted by its
manufacturers to run for five years without
either winding or regulation. The Belgian
government placed one in a railway station in
1881, sealed with the government seal, and it
has kept perfect time ever since.

CHRIST BEFORE PILATE.—This master-
piece of art, the property of Mr. John
Wanamaker, of this city, which for the past
three months has been on exhibition in Bos-
ton, and was viewed by 40,000 people, is
now in the exposition at St. Louis, Mo.,
where it will be exhibited from September
7th to October 22d. The task of transport-
ing the picture is a very delicate one. The
colors being laid on in masses, care has to be
taken in rolling it, and so, instead of being
rolled, it is really bent, the curves being large
and easy. It is fastened inside of an im-
mense case, so clamped down and fastened
that it cannot move in the slightest degree.
A special car has to be brought into requis-
ition, and this is taken apart before the case
can be got into it. A crew of half a dozen
men travel with the picture, and in this way
it has journeyed all over Europe, and over
no small portion of this country.

Items of Interest.

Peekskill, N. Y., is importing fifteen color-
ed girls from Charleston, S. C., to meet the
demand for domestics.

A thousand tons of coal are burned by the
Cunard Atlantic steamers every day in the
year. The exact total for the twelve months
is 365,764 tons.

It is now said that 110 bodies have been
taken from the wreck of the railroad
train at Chatsworth, Illinois, and it is be-
lieved that several others were consumed in the wreck.

The bones of a mastodon were found by
workmen on the Minnesota and Northwestern
Railroad, not far from Galena, the other day.
One tooth, weighing seven pounds, and a
huge tusk were a part of the find.

Of the 6,000,000 women in Brazil, only
half a million can read or write. And in the
remote districts, if a man has occasion to
leave home, he locks up his house and puts
his wife in a convent until he returns.

The alumni of the University of Paris
numbered nearly 11,000 last year. Of these,
3,786 were studying law and 3,696 were
studying medicine, while only 35 were study-
ing theology. The female students number-
ed 167.

Newburg, N. Y., has the mounted skeleton
in its post-office delivery, and a fiery Texas
mustang, sent by the Government for the
service, has signalized its introduction by
throwing his rider over a six-foot fence and
smashing a bicycle.

The contagiousness of leprosy is still an
unsettled point among medical men. Of
forty-seven, who gave answers on the subject
to the Royal College of Physicians, London,
13 held that it was contagious and 34 that it
was non-contagious.

The house of John Knox, one of the oldest
and most interesting buildings in Edinburgh,
has been restored to the state in which it was
occupied by the reformer, one of the rooms
having been fitted up as a museum for the
reception of books, manuscripts and portraits
of Knox.

Mrs. John W. Field, of Philadelphia, has
given up her plan to build a memorial hall
in memory of her husband, to contain his
valuable collection of paintings, at her sum-
mer home in Ashfield, Mass. Instead she
has given the paintings, eighty-three in all, to
Williams College.

It is observed that among the immigrants
arriving at Castle Garden, New York, there
is a large proportion from Finland. This is
a comparatively new element, and its
representatives are, as a class, about the
finest types of physical manhood to be met
with. These tall, robust, and intelligent
men strike for the Northwest, and are far
preferable to the hosts coming from "Sunny
Italy."

Although the best of the public lands have
gone, it is encouraging to note that there re-
main unsurveyed about 9,000,000 acres in
Colorado, 12,000,000 in Arizona, nearly
30,000,000 in California, 49,000,000 in Da-
kota, 7,000,000 in Florida, 44,000,000 in
Idaho, 7,000,000 in Minnesota, 39,000,000 in
Nevada, 74,000,000 in Montana, 41,000,000 in
Utah, more than 20,000,000 in Washington
Territory, and so on.

A clergyman of Auburn, Me., after eat-
ing luncheon in a railroad eating house, was
picked up what he thought was his bag and

went on his journey. When he got home the
bag was opened in the presence of his wife,
who was grieved to see lying side by side
several bottles which, according to their
labels, contained fire-water of the strongest
kind. The bag belonged to a drummer for a
liquor house, and the drummer was probab-
ly also pained when he found that in the bag
that he had were three solid, orthodox ser-
mons.

Useful Hints and Recipes.

TO CLEAN BOTTLES.—Egg shells crushed
and shaken in glass bottles half filled with
water will clean them quickly.

TO KEEP JELLIES FROM MOLDING.—Pul-
verize loaf sugar and cover the surface of
the jelly to the depth of a quarter of an inch.
This will prevent mold, even if the jellies be
kept for years.

BREAD PUDDING.—Take one pint of bread
crumbs, soaked in one quart of sweet milk,
one-half cup of white sugar, two eggs beaten
thoroughly, one cup of raisins if desired,
heaping teaspoonful of butter, and salt to suit
the taste; stir well together and bake.

BREAKING JARS.—The fruit-canning sea-
son is close at hand now, and it may be well
to remember that the breaking of glass jars
by hot fruit can be avoided in two ways: 1.
By folding a wet towel and putting it under
the jar while it is being filled; 2. By putting
a solid silver spoon in the jar before pouring
in any of the hot fruit.

TO EXTRACT GREASE.—Equal parts of
strong ammonia-water, ether, and alcohol
form a valuable cleaning compound. Pass a
piece of blotting paper under the grease spot,
moisten a sponge first with water to render
it "greedy," then with the mixture, and rub
the spot with it. In a moment it is dissolved,
saponified, and absorbed by the sponge and
blotter.

TO FILL UP CRACKS.—Cracks in a room
may be neatly and permanently filled by
thoroughly soaking newspapers in paste
made of one pound of flour, three quarts of
water and a tablespoonful of alum, thorough-
ly boiled and mixed. The mixture will be
about as thick as putty, and may be forced
into the cracks with a case knife. It will
harden like papier mache.

Farm and Garden.

A crop of turnips is excellent for the sheep.
In England the sheep and the turnip are
considered the rent payers.

The small potatoes may be cooked and
fed to the pigs and poultry. Always sort
out the potatoes and have them as uniform
in size as possible before marketing them.

As soon as a crop is taken off the first duty
is to go over the field and cut down all the
weeds, in order to prevent them from seed-
ing. Every weed destroyed before it seeds
will save labor next season.

The fall is an excellent time for sowing
blue grass, about ten pounds of seed being
sufficient for an acre. The ground should be
well prepared, mowed and harrowed and
the seed evenly broadcasted.

In feeding pumpkins first remove the
seed. To store them place them under the
hay, or cover in any manner that will keep
off the frost. If they become frosted they
will not be injured unless thawed out too sud-
denly.

There is nothing that will fatten a pig as
quickly as sweet potatoes. They are superior
to corn for that purpose. Pick out those that
are marketable and boil the culls for the pigs.
They may be given to steers also, and can
be fed raw or cooked.

A practical farmer says that in setting
posts where great solidity is required he
uses gravel and small stones to fill around the
posts and then runs in thin water-lime
mortar, thus virtually imbedding the post
in rock, preventing decay and insuring soli-
dity.

One reason that dairy butter does not bring
the highest price is because too many farmers
keep it in their cellars. A cellar is no place
for butter, no matter how clean or well ven-
tilated it may be. There will be more or less
odor from last winter's vegetables that the
butter will absorb.

Any animal giving milk requires frequent
watering. While many cows in winter will
only drink once or twice a day, they will in
summer require water three times—morn-
ing, noon and night—and drink heartily
each time. The water, even in summer, is
better for standing where it will be nearly
blood warm.

Carrot juice may be used as a coloring for
butter in place of annatto, it is said, but a
better plan for coloring the butter is to give
the cows a mess of sliced carrots daily. If
preferred, they may be cooked and fed with
ground grain. It is claimed in favor of car-
rots that they do not impart any disagreeable
odor to the milk.

Do not wean the late pigs too soon, but
feed the sow more, so as to give the pigs a
good start. They can safely remain with the
sow until they are eight weeks old, but as a
large litter will soon cause her to become
very thin in flesh she should be fed early and
often, while the pigs should also be given all
the skim milk they wish as soon as they are
old enough to eat.

If you have old trees that have failed to
yield profitable crops of fruit dig the soil up
thoroughly and then apply a good dressing
of well-rotted stable manure and work thor-
oughly into the soil. Then, if you have them,
apply a dressing of wood ashes. If these fail
to revive the tree, after giving a good prun-
ing, it is about past redemption, and should
give way to something better.

Sweet potatoes that are in the least manner
affected by rot will not keep, and it is a waste
of labor to attempt to keep them. A tem-
perature ranging between 60 and 70 degrees
is correct, and only the best and smoothest
potatoes should be stored. If kept in a prop-
er place, where the temperature is even
throughout the winter, it is only necessary to

put the potatoes in flour barrels and to keep
them dry.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

THE PEOPLE'S BIBLE: Discourses upon Holy
Scripture. By Joseph Parker, D. D.,
Minister of the City Temple, Holborn Vi-
aduct, London. Vol. VI. Judges VI.—
Samuel XVIII. New York: Funk & Wag-
nalls. 8vo., cloth, \$1.50.

This volume embraces the last sixteen
chapters of Judges, the whole of Ruth, and
the first eighteen chapters of Samuel. The
five former volumes have elicited the highest
commendation from both ministers and lay-
men, and this is by no means inferior to
them.

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reading the former volumes of this series
will not be slow to secure this last edition
of the series. Dr. Parker is a genius in
both exegesis and Homiletics. He flashes
new light upon these old books, and starts
the student's mind in a thousand different
directions. His books are as valuable for
what they suggest but do not say, as for what
they say."

ENTERING ON LIFE. A Book for Young
Men. By Cunningham Geikie, D. D.
Ideal Edition. Long Primer type, fine
cloth. Pp. 224. Price reduced from \$1.00
to 40 cts.; postage 5 cts. New York: John
B. Alden, Publisher. 1887.

Mr. Alden has conferred an inestimable
benefit on the American public by the repub-
lication of this most excellent book. It is a
book that should be read time and again by
every young man. It will give him a higher
ideal of life and inspire him to a nobler work.
Nothing can be healthier in tone; for, apart
from the beauty of its style, the strength of
its arguments and the tenderness of its ap-
peals, it is pervaded by a spirit of sweet and
lovely piety. Mr. Alden deserves the thanks
of all, especially of our young men, for
bringing this book within the reach of all,
except the very poorest. Republished at less
than half the original price, it should find
a place in every library, private as well as
public.

PROCESSES OF MECHANICAL MASSAGE. By
Geo. H. Taylor, M. D. New York: John
B. Alden, Publisher. 1887. Pp. 173.
Price 75 cents, in cloth, and postage, 8
cents.

Of late considerable attention has been
paid to the treatment of disease by *massage*,
that is, by motion and pressure applied to
parts of the living body for remedial pur-
poses. Mechanical massage is the trans-
mission of motion, by means of suitable ap-
paratus, to any selected portion of the body,
whereby the natural motions and functions
are stimulated and carried forward to greater
perfection; and the object of this book is to
set forth its principles and practice as applied
to the most difficult chronic diseases; to in-
digestion in its worst forms, to nervous dis-
eases, such as neuralgia and paralysis, to
rheumatism and affections of the joints, to
diseases of the kidneys, and to all forms of
enfeebled vitality in persons of all ages. Its
plain language, illustrated by numerous cuts,
renders the subject intelligible to all. It is a
book that deserves careful study.

THE DELUSION OF TONICS. By George H.
Taylor, M. D. New York: John B. Alden,
Publisher.

This small, but strongly written tract of 23
pages is directed against the popular use of
so called "tonics," which, the author re-
marks, are to us what bleeding and purga-
tives were to our fathers. He asserts their
inefficiency and injuriousness, and finds the
true, non-delusive tonic in motor energy, as
supplied by imparted motion. The book is
written in the interest of the remedial agency
called *massage*.

THE ANDOVER REVIEW, September, 1887.
Miss Lida Scudder opens the present num-
ber with an interesting and able paper on "The
Effect of the Scientific Temper in Modern
Poetry," in which, with many illustrative
examples that display an intimate acquaint-
ance with English literature from Chaucer to
the present day, she shows the influence of
the ideas characteristic of modern science,
the idea of progress towards a definite,
though unseen end, and the idea of the
unity of law, in the realm of the later poetry.
"Robertson of Brighton: The Man and his
Moods," forms the subject of a fresh study of
a remarkable man, whose image is here por-
trayed with fidelity and power. Those who
take pleasure in curious speculations will
find much enjoyment in reading the article
entitled, "If Material, Why Mortal?" in
which the writer, with the aid of certain in-
teresting facts of science, endeavors to show
that the soul, even if material, may still be
immortal. Rev. E. A. Lawrence discusses a
number of "Missionary Problems in India,"
and Mr. H. A. Hill answers the question,
"Whether the Proper Relation of the Amer-
ican Board to the Churches is that of
Domination or of Dependence?" Three
editorial notes: "Alpheus Hardy," "Com-
ment on Current Discussion," and "The
Opinion of the English Press on the Deci-
sion in the Andover Case," together with a
scholarly critical discussion of Matt. vi. 13,
"Evil or the Evil One?" and several book
reviews complete the number.

Boston: Houghton, Mifflin & Company.
Yearly subscription, \$4; Single numbers, 35
cents.

LITTELL'S LIVING AGE. The number of
Littell's Living Age for the week ending
September 10th contains Political Assassina-
tion, Edinburgh Review; Mr. Dangle's
Dilemma, Belgravia; Painting the "Scape-
goat," conclusion, Contemporary Review;
A Secret Inheritance, by B. L. Farjeon, part
XI, English Illustrated Magazine; The
Mystical Side of Wordsworth, National Re-
view; The Mystical Side of Good Sense,
Spectator; At Little Gidding, and Toussaint
L'Overture, Macmillan's Magazine; Prison-
ers of War, Chambers' Journal; A Lesson
from the Flowers, Quiver; and Poetry and
Miscellany.

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pages each (or more than 3,300 pages a year)
the subscription price (\$8) is low; while for
\$10.50 the publishers offer to send any one of
the American \$4.00 monthlies or weeklies
with the Living Age for a year, both postpaid,
Littell & Co., Boston, are the publishers.

Married.

Rev. J. O. Lindaman, Pastor of Christ Re-
formed church at Bath, Pa., was married to
Miss Mary Lisberger, daughter of the Rev.
Robert Lisberger, of Bath, on Thursday,
September 1st. The brother of the groom,
Rev. F. S. Lindaman, and the father of the
bride officiated, in the presence of a large
congregation.

At Saegertown, Pa., August 31st, 1887, by
Rev. A. A. Black, Mr. A. J. Hotchkiss, Cross-
ingville, Pa., to Miss Maottea E. Schlosser,
Saegertown, Pa.

On the 4th inst., at the home of the bride's
parents, by the Rev. A. J. Heller, Mr. Ben-
jamin J. Bowman, of Brother's Valley town-
ship, to Miss Minnie Stahl, of Pine Hill,
Somerset county, Pa.

Obituaries.

Obituaries to be inserted must be no longer
than three hundred words.

DIED.—Entered into rest, on August 15th,
1887, at the residence of her son, Dr. S. P.
Heilman, Heilman Dale, Pa., Catharine, re-
lict of the late Elder John Heilman, and
mother of Rev. U. Henry Heilman, aged 75
years, 9 months and 10 days.

The life of Mother Heilman was marked
by great devotion to her family, and during
her health she spared neither labor nor
sacrifice to advance its various interests.
She was of a very modest and retiring dis-
position and hence found her chief pleasure
within the sacred circle of her own home.
She was tender-hearted and kind, and an
earnest disciple of the Lord Jesus Christ. It
was the will of our Lord that she should be
the child of affliction, but her end was bright
and blessed. Her sore and troubled spirit
has now gone into the rest and peace of her
Redeemer.

Her mortal remains were laid to rest in
the Hill Church Cemetery, and in connec-
tion with these last sad rites her pastor spoke
words of comfort from Job 37: 21, to a large
congregation of relatives and friends.

"Blessed are they that mourn; for they
shall be comforted." U. H. H.

DIED.—September 2, 1887, near Stoyes-
town, Pa., Maria Taylor, aged 92 years, 5
months and 1 day.

She was born in Bedford county, Pa., near
Schellsburg, and moved to this county about
twenty-two years ago. Her husband prece-
ded her to the heavenly world about ten years
ago. She was the mother of six sons and
two daughters—has thirty grandchildren and
eighteen great-grandchildren.

When about twenty years old Mother
Taylor became a member of the Presbyterian
church, and on moving to this county, a
member of the Reformed church, and has
always been a consistent and faithful mem-
ber.

"As a shock of corn cometh in his sea-
son." Job 5: 26.

DIED.—June 14th, 1887, after a short but
painful illness, of Bright's disease, John
Hager, of near Landisburg, Perry county, Pa.,
aged 64 years, 8 months and 12 days.

Brother Hager was born in Prussia, Octo-
ber 22, 1822. At the age of 13 he and his
father emigrated to this country, and settled
at Mt. Alto, Franklin county, Pa. A few
years later they removed to this county, and
worked at the old Oak Grove furnace. John
was raised a Roman Catholic, but after
reaching his majority he became converted
to the Protestant faith. He was confirmed
as a member of the St. Peter's Reformed
church by the Rev. Charles Leinbach, March
2, 1857, and from that time forward was one
of its most faithful workers. During his en-
tire church life he either held the office of
deacon or elder. For many years he was
superintendent of the Sunday-school, and
there did his greatest work, at the time of his
death being superintendent of two schools.
He was one of the leaders in the organiza-
tion of the county into Sunday-school dis-
tricts, attended all its conventions, and was
attending the county convention at Dun-
cannon when he was taken sick.

Brother Hager was well known throughout
the church at large, attending many of the
meetings of its different Synods and never
failing in the attendance of his own Classis.
Being always noted for his charity and
friendship for the poor and oppressed he had
hosts of friends among all classes, as was
evidenced by the throng who attended his
funeral, the large and commodious church
being crowded to its utmost capacity, many
not being able to get in at all. His funeral
discourse was preached by his pastor, Rev.
M. H. Groh, assisted by the Rev. W. D. Scott
of the Lutheran, and Rev. J. J. Grissinger of
the Bethel church.

John Hager was married to Frances Wager
May 20, 1847, by whom he had six chil-
dren, two of whom are dead, the rest, three
daughters and one son, are still living. His
wife dying in 1874 he was afterwards re-mar-
ried to Miss Mary Wagner, who still survives
him.

At a meeting of the St. Peter's Sunday-
school the following resolutions were adopted.

WHEREAS, It has pleased Divine Provi-
dence to take from our midst, our worthy
and esteemed brother and superintendent,
Mr. John Hager, who, for thirty years, has
been a faithful worker in the Sunday-school
cause,

Resolved, That in the death of our beloved
brother, our own Sabbath-school has lost
a most worthy superintendent, and the cause
at large a devoted and faithful worker, who
was ever willing to labor for its good, both
spiritual and temporal.

Resolved, That we bow submissively to the
Divine will of Him who doeth all things
well, cherishing the hope that the death of
our brother which has filled our hearts with
sorrow will be his eternal gain.

Resolved, That we tender our sincere sym-
pathies to the bereaved family, and that we
express the earnest hope that their great loss
may be for their highest good.

Resolved, That a copy of these resolutions
be handed to the bereaved family, that they
be inserted in the minutes of our church and
published in our church papers.

C. S. LOSH,
GEO. H. WAGNER,
J. C. SHEIBLEY,
Committee.

Landisburg, Pa., June 19, 1887.

Religious Intelligence.

Home.

A number of Roman Catholic priests of Baltimore have begun an active crusade for the closing of drinking saloons in that city on Sunday. This, they claim, is in pursuance of the instructions contained in the decree of the last Plenary Council. All the better.

The missionary contributions from the Fifth Avenue Presbyterian church, New York city, amount to \$36,279 for Home and \$29,425 for Foreign Missions last year. The First church of Chicago was second, giving \$25,988 to the Home Board and \$15,411 to the Foreign.

The Bureau of Catholic Indian Missions has issued a tabular statement of Catholic schools among the Indians. There are twenty day, and thirty-five boarding schools with 2,190 boarding pupils, and 870 day pupils. For these 3,060 scholars the Government allows \$231,880, besides \$40,000 for subsistence, clothing, etc.

Over one million dollars is the sum to be distributed for benevolent purposes under the will of the late Cornelius B. Erwin, of New Britain, Conn. Among the bequests are \$10,000 each to the American Home Missionary Society, American Baptist Home Missionary Society, and the Connecticut Industrial School for Girls; \$30,000 for Marietta College, Ohio, and \$25,000 for Oliver College, Michigan.

Christianity is unquestionably making great progress in the United States. An important part of the proof of this is that the Protestant denominations are building new churches at the rate of ten a day. The Methodists alone during the past four years have built three churches every day, with twelve hundred and one to spare, making almost four a day. People are not in the habit of thus investing their money in institutions not having their entire confidence.

The following statement in regard to the great cathedral scheme we copy from an exchange:

The big Protestant Episcopal Cathedral project came near wilting last July, like everything else in New York under the heat and humidity. The sub-executive Committee of Trustees held a meeting at the Grand Central Station one sultry afternoon in the early part of the month. It was unanimously agreed that the cathedral enterprise should be pushed on, notwithstanding the weather. Then the committee adjourned and the committee-men hurried home and got into their bathtubs. There has been no meeting since.

It would be a mistake, however, says the *Tribune*, to suppose that the interest in the cathedral scheme has died out in the meantime, or that it is likely to die out. The trustees themselves had scarcely expected to make much progress with the undertaking before January, 1888. They did not intend originally to make their plans public until this fall. An unfortunately premature and unauthorized statement of the project drew out Bishop Potter's appeal for subscriptions and his letter to the clergy of the diocese several months before the scheme was fully ripe for launching. The consequence was a sudden flare of interest just at the end of the active season among the churches, and a canvass for subscriptions which was cut short by the exodus from town of all the fashionable and influential backers of the proposed cathedral. About half a million dollars in pledges was secured, and the Treasurer of the Cathedral Board, Richard Auchmuty, and the chief canvasser, Rev. Dr. Nevins, both quitting town for the summer, the work of gathering funds was practically dropped until October. The Rev. Dr. Nevins, it is true, has spent a good deal of his time urging the cathedral claims at various watering places, but the result of his tour will not come to the surface for several weeks yet.

There was one part of the work, the purchase of a site, which might have been pushed more vigorously in town during the summer. Some efforts, in fact, were made to pick out and buy a block or two of ground on the West side, in the neighborhood of Morningside Park and One-hundred-and-Sixteenth street. Bishop Potter, George McCullough Miller, S. D. Babcock, and Cornelius Vanderbilt were on the committee to look up a site, and towards the end of June it was definitely understood that the Morningside Park plot would be chosen. Offers were made for the ground and negotiations were carried on for nearly a month. But the property-owners could not agree on a price at first, and afterwards it was impossible to get a meeting of the representatives of all the estates interested. After several fruitless sessions the members of the Committee on Sites gave it up, and went to the country for the summer themselves. As the matter stands now, the Cathedral Trustees are willing to give about half a million for the ground near Morningside Park. The owners all hold the site at a somewhat higher figure, but cannot agree among themselves on a valuation. The Site Committee will meet again about the middle of September. An effort will be made then to buy the Morningside Park plot or some suitable plot outright.

A second choice site has been found near Ninetieth street, on the East side of Central Park. The ground is not so high as on the West side, but is nearer the heart of the city. No definite proposals have been made for this plot, but the committee will have it to fall back on, if the Morningside Park people press the screws too hard. Two or three other sites have been mentioned, but the choice now lies practically between these two.

The probable cost of the cathedral is put at \$10,000,000. Of this about \$500,000 has already been raised. Cornelius Vanderbilt, John Jacob Astor, and D. Willis James have given \$100,000. Henry Marquand has subscribed liberally, too, and his gift, with a few others, brings the total above \$450,000. The large circle of rich and generous Protestant Episcopalians in this city is counted on for at least three or four millions more, and subscriptions are looked for from all over the country. The cathedral is to be broadly Protestant and broadly national, as its projectors say, and help of patriotic Christians of all denominations is asked to build it. Mr. Auchmuty, the Treasurer of the Cathedral Fund, is still in Lenox, Mass., and no detailed statement of the subscriptions so far can be obtained till he comes back and puts the fund in order. It is safe to say, in fact, that the real work of canvassing for money will not begin for five or six weeks.

Foreign.

The Salvation Army entering India five years ago has now 120 English and 80 native missionaries.

Vienna sends the Pope a golden cross studded with precious stones. It cost 100,000 florins, of which the Emperor gave 20,000.

Tithes have been abolished throughout Italy. Bishops are paid £240, stg, and priests \$32 a year. This shows that Italy is making progress.

There are, according to a Government "Blue Book," 13,849 benefices in England and Wales, of which 10,000 have glebe lands, amounting to 659,548 acres, with a gross estimated rental of \$4,541,410.

A correspondent of the *Record* writes from Switzerland: "It may interest many of your readers—it must all who love that unity for which our Master prayed—to know that at Bene the Holy Communion is administered in both kinds by the Old-Catholic Bishop Herzog. I and some members of my family were cordially welcomed by him last Sunday, and much enjoyed the beautiful and impressive service. The service and sermon, which was excellent, were in German—not Latin."

It is reported the subscriptions for the Church House, England, now amount to \$200,000, not quite one sixth of the required sum. Of other large funds now being raised, the Wakefield bishopric endowment amounts to \$360,000, and \$45,000 more is wanted. The Southwell Bishopric Fund has received \$70,000 of the \$75,000 required for completion. The Victoria Jubilee Fund for the education of the sons and daughters of the clergy of the Irish Episcopal Church has reached the sum of \$27,500, and is daily increasing.

The clergy and laity of the Episcopal Church of Scotland have, by committee, asked the Bishop for the restoration of the office of metropolitan. Their scheme gives the metropolitan the following power: (a) Of convoking and presiding over provincial Synods, and having a casting vote therein. (b) Of receiving and hearing appeals from the suffragans and their clergy, his decisions thereupon being always subject to a further appeal to the provincial Synod. (c) Of confirming elections of bishops unless a majority of the suffragans should intervene. (d) Of presiding over the consecration of bishops. (e) Of holding visitations when requested so to do by a majority of his comprovincials in writing.

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"The life of a true Christian is like a beautiful river; it flows on in a steady, even course; the storms of life may ruffle its surface, but the deep under-current moves on undisturbed."

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.



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While drooping age will strive to drain
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A blessing proves to me and mine.

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"I have read with care the courses of study in the Media (Pa.) Academy, under the supervision of Mr. Swithin C. Shortlidge, and have found them admirably adapted to prepare students for Lafayette College in the classical, scientific, and technical departments. Mr. Shortlidge is a most successful teacher. The students whom he has prepared for Lafayette have given abundant evidence of his faithful and skill as an instructor. I take very great pleasure in commending him and the Media Academy to all who seek a school in which they may be sure of the most conscientious and best attention. The school is worthy of the highest commendation."

From DR. WILLIAM PEPPER, Provost of the University of Pennsylvania:

"I have had frequent occasion to observe the good results of the thorough work done by the students under your care, and a careful examination of your course of study as compared with the requirements for admission to the University of Pennsylvania, shows that your school affords every opportunity to those students desiring to follow the course of study for entrance to this as well as to other colleges of the highest grade. Believe me yours very truly,

WILLIAM PEPPER, Provost.

From PRESIDENT ELIOT, of Harvard University:

Harvard University, Cambridge, Mass., Oct. 6, 1886.
SWITHIN C. SHORTLIDGE, Media, Pa. My Dear Sir: You have supplied us with the best possible evidence of the excellence of your school in presenting young men so well fitted, and I hope you will have the professional success which you certainly deserve. Very truly yours,

CHARLES W. ELIOT.

From the Rev. James McCosh, President of Princeton University:

I have examined with care the courses of studies pursued at Swithin C. Shortlidge's school at Media, Pa., and I find it to be admirable. Mr. Shortlidge has sent to this college a number of fine boys well prepared. JAMES MCCOSH, President.

From Professor CHARLES A. SCHAFER, Dean of Cornell University, N. Y.

Dear Sir: I take pleasure in stating that the gentlemen entered without condition. Hoping that you may be able to send us many more such, I am very sincerely yours, CHARLES A. SCHAFER, Dean.

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HAVE LOANED Nearly **\$5,000,000.**

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Picture of Wichita University.

To any one sending One Dollar I will return by mail a beautiful lithographic picture of Wichita University of the Reformed Church. Address

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406 South Market St., Wichita, Kan.

Synod of Potomac.

The Fifteenth Annual Meeting of the Synod of the Potomac will convene in the Reformed church of Mechanicsburg, Pa., on Tuesday evening, October 11th, 1887, at 7 o'clock. The Synod will meet as a delegated body. The Stated Clerks of the several Classes are required to furnish the undersigned, ten days before the time of meeting, with the credentials of their delegates, and also with a copy of the official rolls of their respective Classes as they then stand.

Railroad Arrangements.

The Cumberland Valley and Pennsylvania Railroad Companies have supplied the undersigned with orders for excursion tickets, which can be had on application by enclosing a stamped envelope in which to return them. The orders for the P. R. R., besides the main line and Frederick Division, include the N. C. Ry., B. and P. Ry., P. and E. R. R., P. W. and B. R. R., and the U. R. R. of N. J.

W. M. DEATRICK,
Stated Clerk.

Mercersburg, Pa., Sept. 5, 1887.

Pittsburgh Synod.

Eighteenth Annual Sessions.

ANNOUNCEMENT.

Pursuant to a resolution adopted at its last annual sessions, Pittsburgh Synod of the Reformed Church in the United States will meet, in General Convention, in Zion's Reformed church, Greenville, Pa., on Wednesday, September 28th, 1887, at 7.30 o'clock, P. M.

The attention of the Stated Clerks of the Classes and of pastors and officers of consistories, is hereby called to the rules of Synod, which require that the rolls of the Classes and the credentials of delegated elders, shall be sent to the Stated Clerk of Synod ten days prior to the meeting of Synod.

Railroad Arrangements.

The Shenango and Allegheny Railroad will sell excursion tickets, at reduced rates, to Greenville and return to all who may apply for them at the ticket offices, on September 27th, 28th, and 29th, 1887.

The Pittsburgh and Western Railway makes the same arrangement, except that from other stations than Allegheny City, the reduced rate tickets will be sold only to Butler, Pa., from which point the delegates will purchase tickets to Greenville on the Shenango and Allegheny Railroad.

The Pennsylvania, Allegheny Valley and Baltimore and Ohio Railroads will issue orders for reduced rate tickets to connecting points for use of delegates and their families. These orders will be furnished to those who need them on application to the undersigned.

J. M. SCHICK,

Stated Clerk of Pittsburgh Synod.
Meyersdale, Somerset Co., Pa.

Notice.

The Woman's Missionary Society of the Pittsburgh Synod will meet in Grace Reformed Church, corner of Webster Avenue and Grant street, on Wednesday, Sept. 21st, 1887, at 7.30 o'clock P. M. It is expected that each society throughout the Synod will send a delegate to this Convention. Rev. A. D. Gring, our returned missionary from Japan, has promised to be in attendance.

The Pennsylvania, Allegheny Valley, Baltimore & Ohio, and Pittsburgh & Western Railroads have issued orders to sell tickets at reduced rates. These orders will be furnished to those who need them on application to the undersigned.

MRS. P. KEIL,

Corresponding Secretary, No. 963 Liberty St. Pittsburgh.

Notice.

The annual missionary convention of West Susquehanna Classis will meet in St. John's Reformed Church, Williamsport, Pa., on Tuesday and Wednesday, September 20th and 21st, 1887. All the ministers and elders of Classis are delegates, and each Missionary Society within the bounds of Classis is entitled to two additional delegates. All delegates are earnestly requested to notify the undersigned as early as possible of their intention to be present.

Please do not neglect to comply with this notice, as we cannot insure entertainment to any who do not give notice of their coming.

D. H. LEADER, Williamsport, Pa.

Notice.

In accordance with the instructions of the Synod of the Potomac last year, the Board of Education have arranged the following programme for "An Educational Meeting," to be held during the sessions of the Synod at Mechanicsburg, October 11th, 1887. The Board have suggested the following topics for discussion and their respective speakers:

Topic 1st. "The expediency of the Potomac Synod maintaining a college in her own bounds, for her own educational work." Speakers, Revs. Amos H. Kremer, D.D., and N. H. Skyles.

Topic 2nd. "The locality and character of such an institution." Speakers, Revs. S. L. Whitmore and T. F. Hoffmeier.

W. GOODRICH,
Pres. Board of Education.

Meeting of the Board.

The Board of Missions of the Reformed Church in the United States will hold its yearly meeting in the Second Reformed church (corner of Two-and-a-Half and Broad streets), Harrisburg, Pa., on Wednesday, September 21st, 1887, at 2 P. M. The Executive Council will meet at 8 A. M.

The following are members of said Board: From the Eastern Synod—Revs. W. H. H. Snyder, J. A. Peters, D.D., I. K. Loos, D.D., J. H. Sechler, George Wolf, D.D., and Elders W. H. Seibert and D. S. Keller.

From the Pittsburgh Synod—Revs. R. C. Bowling, J. H. Prugh, C. R. Dieffenbacher, and J. M. Schick.

From the Potomac Synod—Revs. J. O. Mil-

ler, D.D., T. J. Barkley, J. C. Bowman, E. R. Eschbach, D.D., E. N. Kremer, G. W. Welker, D.D., and J. A. Hoffheims.

By order of Executive Council,
J. O. MILLER, Pres.

York, Pa., August 5th, 1887.

Notice.

Clarion Collegiate Institute.

The Fall term of Clarion Collegiate Institute will open Tuesday, October 4th, 1887, at 9 A. M. The last two terms of the Institute have been unusually successful. Attention is called to the advertisement appearing elsewhere in the MESSENGER and in the "Scholar's Quarterly."

For circulars and full information address the Principal,

REV. W. W. DEATRICK, A. M.,
Rimersburg, Clarion Co., Pa.

Philadelphia Markets.

Wholesale Prices.

Monday, September 12, 1887.

BREADSTUFFS.—Flour. Supers, \$2.50@2.75; winter, extra, \$3.25; Pennsylvania, family, \$3.50@3.75; Pennsylvania, roller process, \$4.00@4.25; Western winter clears, \$3.75@4; do. straight, \$4.00@4.25; do. patent, \$4.25@4.50; Rye Flour, \$2.75@3 per bar.

WHEAT.—We quote elevator deliveries of No. 2 Delaware red, at 83c; No. 1 Pennsylvania red, at 85½c; and No. 2 red, 78½c; September, 76c; October, 79½c; November, 81½c.

CORN.—Sales of 2400 bushels No. 2 mixed in grain depot, 51½c; September, 51½c; October, 50½c; November, 50½c.

OATS.—Sales of 1 car No. 3 white at 34c; 4 cars No. 2 white, 34½c; September, 34c; October, 34½c; November, 35½c.

PROVISIONS.—We quote Mess Pork at \$16@16.50; family Pork, at \$16.50@17.50; as to weight; shoulders in salt, 6½c; do. smoked, 6½@7c; breakfast bacon, 10@11c; Loose butchers' Lard, 6½@6¾c; prime steam, do. \$5.57@7; city refined, do. 7½@8c; Beef Hams, \$18@20; smoked beef, 14@16c; sweet pickled hams, 10½@12c; as to averages; city family beef, \$8.50@9 per bar. City Tallow in hogheads, 4c.

POULTRY.—We quote live fowls 12c; live springers, 10@12c. as to size; Dressed chickens, 11@13c; dressed spring chickens, 12@14c.

EGGS.—Western at 19c, Pennsylvania and of near by at 19½c.

BUTTER.—We quote creamery fancy, 22@23c; do. good to choice, 19@21c; creamery prints, 24c; do. fair to prime, 20@22c.

CHEESE.—We quote New York full-cream fancy, 12@12½c; do. prime to choice 11¼@11½c; Ohio flats, fancy, 11½c.

REFINED SUGARS.—Powdered, 6 7-16@6 9-16c; granulated, 6¼@6 9-16c; Crown A. 6 3-16c; Crystal A, 6¼c; confectioner's A. 5 15 16c.

COTTON.—10½c for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$15@16; do., fair to good, \$13@14; Rye Straw, \$12.50 for straight without wood.

FUEL.—We quote 4 cars prime Winter Bran at \$17.25@18 per ton.

PETROLEUM.—6½c for 70 Abel test in barrels, and 8½c for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Monday, Sep. 12th, 1887.

You can write for what you want, if you can't come to the store yourself.

For Ladies' Costumes.

The finest imported Broadcloths—Nellesen's of course. Coloring as delicate as if Nature spread the tint—blues, greens, browns, garnets, silver-gray, stone, drab, and scores of variations. All the new shades for fall, 54 inches wide, \$3.

There are other over-sea makers whose goods are of rare excellence. Here is a handsomely finished 54 inch cloth, in 28 shades, at \$2.75.

Another 54-inch cloth, a little lighter weight, comes in 20 colorings, at \$2.50.

Still another at \$2, is 52 inches wide, and in 25 colorings.

We steam-sponge any of these Broadcloths when desired without extra charge.

If you watch our New-Book Table and note the figures on the fly leaves, Book News may lose some of its value to you. If you don't or can't, it's like a once-a-month rummage among the newest volumes to get Book News. 5 cents, 50 cents a year.

In the September number (portrait of John Burroughs), Maurice Thompson writes critically of Count Tolstoi's works.

JOHN WANAMAKER.

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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

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Soon becomes dry, harsh, coarse, and full of dandruff; it loses vitality and turns prematurely gray, or falls out rapidly and threatens early baldness. A careful dressing daily with Ayer's Hair Vigor—the best preparation for the purpose—will preserve the hair in all its luxuriance and beauty to a good old age.

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Frederick P. Coggeshall, Bookseller, 51 Merrimack St., Lowell, Mass., writes: "Some six or seven years ago my wife had a severe illness, in consequence of which she became almost entirely bald and was compelled to wear a wig. A few months since she began to apply Ayer's Hair Vigor to the scalp, and, after using three bottles, had a good growth of hair started all over her head. The hair is now from two to four inches long, and growing freely. The result is a most gratifying proof of the merit of your admirable preparation."

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

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EMANUEL. An Oratorio in 3 parts. The Nativity. 2. Crucifixion. 3. Resurrection. By J. E. Trowbridge. Not difficult. Commended to choirs and societies. \$1.00, \$9.00 per doz.

JEHOVAH'S PRAISE. A New Church Music Book by L. O. Emerson. Singing School Course. Good secular music for practice. Glee and Part Songs, Hymn Tunes, Anthems, for Choirs, Singing Classes and Conventions. \$1.00, \$9.00 per doz.

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Dr. C. H. Leonard, 318 Broad St., Providence, R. I., and Theophilus Salisbury, Cashier Globe Nat. Bank, Providence, R. I., endorse the above.

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